SIGNS OF QIYAMAH AND THE ARRIVAL OF THE MASEEH

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DARUL ISHA'AT
Urdu Bazar, Karachi, Pakistan.

A uinique collection of 116 Ahadith on the arrival of Maseeh عليه السّلام

SIGNS OF QIYAMAH AND THE ARRIVAL OF THE MASEEH

Selection of Ahadith
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PUBLISHER'S NOTE

Darul Isha'at keeps up its tradition of offering English speaking readers with a new book on subjects of interest in the Islamic field. This book "Signs of Qiyamah and the Arrival of the Maseeḥ" is an English rendering of "Alamat Qimayat Aur Nazool Maseeh"

It is made up of three parts and its essential part is the second which was written originally in Arabic by Mawlana Mufti Muhammad Shafi at the urging of his mentor Allama Sayyid Muhammad Anwar Shah Kashmiri. It was first published in Deoband.

The first part of the book is truly a gist of part 2 and the claims of Mirza Ghulam Qadyani are authentically refuted, one by one. It was written by Mawlana Mufti Muhammad Shafi in Urdu.

The third part is written by Mufti Muhammad Rafi Usmani. It lists down all the signs of Qiyamah from Part 2 in a particular manner giving the meaning of the signs, their importance and kinds. The relative Ahadith are noted down thereagainst.

This book is, as we have said, an authentic refutation of Qadyani lies and the claims of Mirza Qadyani to prophethood.

Khalil Ashraf Usmani

TRANSLATOR'S NOTE

In rendering this Book into English, the original pattern of the Urdu has been maintained. The only addition is that the verses of the Qur'an wherever they occur have been given proper references with verse and chapter numbers. Apart from this, a short glossary is appended.

Rafiq Abdur Rehman

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INTRODUCTION

This book is divided into three parts, the second of which is the sustaining part. It is the work of my respected father, Mawlana Mufti Muhammad Shafee' رحمة الله عليه, and he was prompted to write it by his Shaykh, Allamah Syed Anwar Shah Kashmiri رحمة الله عليه. It was written in Arabic with the title *Al-Tasreeh bimaa tawatar fi nuzool al-Maseeh* and published at Deoband, India, and subsequently at Halab, Syria. At the command of my father, I have now translated it into Urdu and added Marginal notes to it.

The first part of this book is an abridgement of the second part. The first part compares the portents of the coming of Sayyidina 'Isa عليه السلام with the life of Mirza Ghulam Ahmad Qadiyani. This too is a work of my respected father which he composed in Urdu with the title *Maseeh Maw'ood Ki Pehchaan* and it was printed several times.

The third part of the book describes the signs of Qiyamah and is my own composition. The signs of Qiyamah that are found in the *Ahadith* of the second part are classified in the third and discussed in the light of the information derived from the Qur'an and *Sunnah*.

The three parts are published together under one cover for the first time. May Allah make it beneficial for the readers and approve it. *Aameen!*

Muhammad Rafee' Usmani
Darul-Uloom, Karachi
19 Safar 1393.

PREFACE

Forty seven years from today in Sha'ban 1345 AH,[①] I was a teacher in Dar ul-Uloom, Deoband. My mentor and the chief of the institution, Mawlana Sayed Muhammad Anwar Shah, directed me to collect the *Ahadith* concerning the coming of Maseeh عليه السّلام and compose them in a book-form. I complied with the command and prepared the book, *Al-tasreeh bimaa tawatar fi nuzool al-Maseeh.* It must be remembered that this collection of *Ahadith* is not brought out to merely reject any group of people but, being an authentic collection, it should be read and understood by every Muslim. However, it was written in Arabic with the Arabs of Iraq, Egypt and other lands in mind to counter the mischief of the Qadiyanis concerning the coming of Maseeh عليه السّلام.

I wrote a separate booklet for the Urdu-speaking people entitled *Maseeh Maw'ood.* The subject was discussed briefly with references to the annotation of *Ahadith* in the Arabic book.

Obviously, only the scholars could make use of the Arabic work. It was necessary, therefore, to translate the Arabic book into Urdu for the benefit of the common man.

However, I was so occupied in other duties that I could not find time to put the idea into shape. Meanwhile, the two works became scarce, and a great scholar of Halab, Syria, Shaykh Abdul Fattah Abu Ghaddah, a student of Zahid Kawthari Misri, expressed willingness to add marginal notes to *Al-Tasreeh* and publish it again. He had come to Karachi in 1380 AH but we had met first in 1956 CE when I had gone to Damascus to attend a meeting of the

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① This preface was written in 1393 AH and it is 1421 AH when it is being translated.

Mu'tamar 'Aalam Islami'. Allah has bestowed him with a great ability to understand the Qur'an and *Hadith*. I gave a copy of *Al-Tasreeh*, that I had and he revised it with annotations in a very useful manner, publishing it from Beirut in 1395 AH.

The revision of the book made me renew my resolve to render it into Urdu and publish it with *Maseeh Maw'ood*. I entrusted the task to my dear son Mawlana Muhammad Rafee' who teaches at the Dar ul-Uloom, Karachi. He did the work very diligently and translated the *Ahadith* in *Al-Tasreeh* in very simple and lucid Urdu with proper commentary.

Further, he also classified the signs of Qiyamah in proper sequence while in *Al-Tasreeh* they are dispersed over several *Ahadith*. The result is that the book has become a collection of the descriptions of the signs of Qiyamah. He begins the book with discussions on the signs of Qiyamah and dispels doubts arising from the seeming contradictions in them. In the light of the three types of signs of Qiyamah, the distant, the intermediary and the near signs, he has written on the mischief of the Tartars and the fire of Hijaz. May Allah reward him abundantly, and choose him for what He loves.

Thus, the book is a collection of three booklets.

i) *Maseeh Maw'ood Ki Pehchaan.*

ii) Translation and explanation of the *Ahadith* of *Al-Tasreeh*.

iii) The signs of Qiyamah derived from authentic sources and in sequence.

May Allah make it useful and may He approve it. He alone is the One Who helps and on Him do we place our trust.

Muhammad Shafee'
15 Safar 1393.

PART ONE

Identity of the Promised Maseeh

Maseeh Maw'ood Ki Pehchaan

(A brief description of the signs of Maseeh عليه السلام in the light of the Qur'an and *Hadith*)

By

Mawlana Mufti Muhammad Shafee'
Mufti A'zam of Pakistan

بسم الله الرحمٰن الرحيم○
In the Name of Allah,
the Compassionate, the Merciful.

الحمد لله وكفى وسلام على عباده الذين اصطفى
Praise belongs to Allah Who is Sufficient and peace be on His chosen slaves.

After the death of the Holy Prophet ﷺ, the Islamic world faced innumerable difficulties and dangerous problems. There was mischief all over, civil war and divisions became common. Particularly after a thousand years, the fore-warning of the Prophet ﷺ began to take shape and there was a new problem every day and every new night was darker than the previous. However, the mischief of the Qadiyanis has been the most harmful and it has no parrallel in the history of Islam. The founder of these people, Ghulam Ahmad Qadiyani preached the worst form of disbelief under the garb of a Muslim and conspired to turn thousands of Muslims into disbelievers. He lay claim to Prophethood, receipt of *wahy* (revelation) and his own *Shari'ah* and placed his *wahy* at the same level as the Qur'an. He claimed to be 'Isa عليه السلام and superior to most Prophets including Prophet Muhammad ﷺ, the seal of Prophets. He asserted that there were three thousand miracles that Prophet Muhammad ﷺ performed while he claimed to have performed a million miracles. And He ridiculed the Holy Prophets عليهم السلام and abused Sayyidina 'Isa عليه السلام in a most filthy language. He denied many essentials of religion and

corrupted the text of the Qur'an. He declared the entire *Ummah* of Prophet Muhammad ﷺ to be disbelievers and worthy of Hell while the few people who sided with him were said to be salvaged.

These claims of Mirza's are found in most of his own books and I have counted forty-five from his own works and enlisted them in a brief pamphlet (*Da'awi Mirza*).[1]

Mirza had to put his claims before the people but he realised that the spirit of Islam had not died altogether in the Muslim masses. So, he flaged his claims and disbeliefs and invented the controversy of death and life of Maseeh عليه السلام to divert the attention of the people.

The Question of Life or Death of 'Isa عليه السلام is of no Consequence to Mirza's Claims

Whether being a Prophet or a saint does not depend on them being alive or dead. In fact if a man's behaviour, manners, belief, deeds and dealings are in consonance with the office he claims to hold and the injunctions of *Shari'ah* do not preclude him then he must be accepted as such, otherwise not. Even if Sayyidina Maseeh عليه السلام were dead (as Mirza asserts that he is) and the coming of Maseeh as promised in Islam were someone else, then too, Mirza is not the promised one because his deeds and manners do not behove an ordinary Muslim what to say of the promised Maseeh. In order for Mirza to live and become a Prophet, we can see why he insists that 'Isa عليه السلام must die; he and his claims would have died instead. It would have been brave for him, if he were really the promised Maseeh, to support his claim with proper manners and behaviour which were found in Maseeh عليه السلام and do for Allah's creatures what the

[1] This booklet and other religious books may be had from Maktabah Darul-Uloom, Karachi.

promised Maseeh is expected to do. If he were to have done this, the people might not have remembered Sayyidina 'Isa عليه السلام.

However, as it is, not only has he no mention but also there is a contrary evidence against him. For instance, the simplest form of blessing of the arrival of Sayyidina 'Isa عليه السلام will be that he will replenish earth with Muslims just as a vessel fills to the *brim* with water; there will remain no *infidel* on land.

But, with the advent of Mirza, his own edict declared that the billions of Muslims on earth had suddenly become infidels!

When the Maseeh is on the enemy's side, what is life's worth; who can guide when Khidr *tempts* evil thoughts!

The world is helpless because of the problems it faces and waits for Maseeh عليه السلام to guide them.

Nevertheless, the claim of Mirza that he is Maseeh has no bearing with the question whether Maseeh عليه السلام is alive or dead. He has inter-related the two issues so that people may occupy themselves in debating whether Maseeh عليه السلام is alive or not and not examine the life and character of Mirza, the claimant to prophethood or measure him to the standard of Maseeh عليه السلام. He knew that if he was examined, he would be exposed and even if he manipulated the *Shari'ah*, he would not succeed. His claim was based on lies and conspiracy. Therefore, Mirzaiyat or Qadiyaniyat includes a proviso that 'Isa عليه السلام (Maseeh) is dead, and, infact, it is the base of their *dogma*. The *Ulama* knew that Mirza did not wish that anyone should probe into his life and character. He created this dispute knowing well that it was a scholarly field and the common man will not understand and although he stood no chance of success in a debate he would fool the masses by saying that he had the

upper hand. Then, even if the *Ulama* revealed to the people that Mirza was nonplussed, he would disclose that they were discussing a secondary issue and such differences of opinion were not unknown. In that way the mischief of Mirza would appear minor and unimportant. However, the *Ulama* read his deceptive ways.

Therefore, the experienced among them did not choose to prolong the debate but preferred to unfold his life before the masses, and this strategy holds good even today. For, anyone having a peep into his life would say that any man in the world might vie for the person of Maseeh, but not Mirza who because of his ugly deeds cannot even be like the dust under the feet of Maseeh عليه السلام. The question of Maseeh's عليه السلام being alive or not is quite apart but Mirzaiyat gets the death blow right with this disclosure. It is not open to any henchman of Mirza to insist on a debate on whether Maseeh عليه السلام lives or not and ignore the decisive disclosure, and it is not necessary for any Muslim to enter into such a debate to prove that he lives. However, the *Ulama* had to throw light on this question for two reasons.

1. By itself it is an important issue and a collective one that Sayyidina 'Isa عليه السلام was raised alive to the heaven and will return to earth before Qiyamah. This is clear and evident from the Qur'an and *Ahadith* and the consensus of the *Ummah*, and no Muslim can dare deny it.

2. The common people have been made to understand that the foundation of Mirzaiyat is laid on the death of Maseeh عليه السلام. If the death of Maseeh عليه السلام is proved then Mirza's claim becomes strong. That is why the *Ulama* had to pay attention to this question and protect the masses from misunderstanding the issue.

The spokesmen of Mirza had created much doubt and suspicion in the minds of the common people and it became

imperative that the *Ulama* feed them with correct information. Accordingly, the *Ulama* paid attention to this issue and wrote on it in different languages and from varying angles of argument. They cited from the Qur'an and *Ahadith* and cleared the hazy atmosphere created by Mirza's misinformation.

Dar ul-Uloom, Deoband, is a religious centre of the Muslims in a true sense. In a short period of two years, it produced useful literature on this question to guide the layman and the scholar. Many books have been composed on this subject and many are under preparation; details of the authors are:

1) Mawlana Muhammad Idrees, teacher at Dar ul-Uloom, Deoband. كلمة الله فى حيات روح الله
2) Mawlana Badar 'Alam Meerathi, teacher at Dar ul-Uloom, Deoband. الجواب الفصيح فى حيات المسيح
3) Mawlana Sayyid Murtada Hasan, administrator of education and preaching at Dar ul-Uloom, Deoband. إعلام الخبير فى حديث ابن كثير
4) Mawlana Sayyid Muhammad Anwar Shah Kashmiri, Chief teacher at Dar ul-Uloom, Deoband. عقيدت الاسلام.....السلام

The last name of these works is the most exhaustive and the most impressive. It was the last word on this issue. However, even it did not absorb the *Ahadith mutawatar*[1] concerning the coming of Maseeh عليه السلام. Hence, the respected Mawlana paid attention to this need again and again and studied each *Hadith* in every book of *Hadith* that was then available and in a short time he presented all the narrations in a separate collection. To do this all, the five bulky volumes of *Musnad Ahmad* had to be perused word by word but, *al-Hamdulillah* (praise be to Allah), more than a

[1] Undoubted *Ahadith* that have many distinct continuous chains of narrators and that have always been accepted as genuine and authentic, no doubt ever being raised against them.

hundred *Ahadith* were collected in this way.

Some *Ulama* had written on this subject earlier but no one had collected as much material. Qadi Shawkani had written a book on this topic, entitled *Al-Tawdeeh Bimaa Tawatar fi Al-Muntazir wa Al-Mahdi wa Al-Maseeh.* He had collected *Ahadith* on Maseeh عليه السلام and Mahdi عليه السلام and Dajjal but the number of *Ahadith* does not exceed thirty.

Nevertheless, the respected Mawlana, Allamah Sayyid Muhammad Anwar Shah, Kashmiri collected the *Ahadith* and handed over to me the collection with instructions to compose a book in Arabic and I compiled with his directions. The result was in the shape of *Al-Tasreeh Bimaa Tawatar fi Nuzool Al-Maseeh.* However, the work had Arabs in mind and, also, it was very lengthy. Hence, I again penned down the spirit and gist of the entire composition into a few pages to cater to the delicate natures who have little time on hand. The signs of Maseeh عليه السلام that are found in the collected *Ahadith* are reproduced in Urdu with explanations from the Qur'an and *Ahadith.* They are then compared with the life of Mirza to see how far he stands in relation to those signs. The conclusion is apparent that he does not qualify for even one of the signs. The collection is entitled *Maseeh Maw'ood Ki Pehchaan* (Identity of the promised Maseeh).

This forms part one of the translation of the original book. It leaves no room for anyone who reads it to suppose that the Qadiyani Mirza could ever be the promised Maseeh عليه السلام.

والتوفيق بالله سبحان وعليه التكلان

(Success and good luck is from Allah, the One without blemish, and on Him is reliance.)

The weak slave:
Muhammad Shafee'
(May Allah forgive him.)

Signs of Maseeh عليه السلام at A Glance
And
A Search for them in the Life of Mirza Qadiyani.

No.	Nature of the sign & description of the Promised Maseeh.	The sign & Description in the Qur'an & *Hadith*.	Ref: No. of *Hadith* as given in *Al-Tasreeh*.	Does Mirza have this sign
1.	Name	'Isa (عليه السلام)	So well known are references in Qur'an & *Hadith* that there is no need to quote them.	Ghulam Ahmad
2.	Kunyah	Ibn Maryam	ذلك عيسى ابن مريم قول الحق (19: 34)	Mirza has no Kunyah.
3.	Title	Maseeh	انّ اللّه يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم (3:45)	Mirza has none.
4.	-----	Kalimat Allah	إنما المسيح عيسى ابن مريم رسول اللّه و كلمتهٗ القاها الى مريم وروح منه (4:171)	Mirza has none.
5.	-----	Rooh Allah	إنما المسيح عيسى ابن مريم رسول اللّه و كلمتهٗ القاها الى مريم وروح منه (4:171)	Mirza has none.

6.	Mother's name	Maryam	So well known that no reference need to be cited	Chiragh Bibi
7.	Both without a father	The Qur'an asserts that he was born without a father. Simply by the divine power.	Same as above	Ghulam Murtada (Murtaza)
8.	Maternal grandfather	'Imran (عليه السّلام)	مريم ابنت عمران التي (66:12)	Mirza's grandfather is unknown
9.	Maternal uncle	Haroon	يٰأخت هٰرون (19:28)	Reference is to the brother of Sayyidah Maryam عليه السّلام and not to Prophet Haroon عليه السّلام who lived much earlier and on whom Maryam's عليها السّلام brother was named.
10.	Maternal grandmother	Wife of 'Imran (Hannah)	إذ قالت امرأة عمران (3:35)	——
11.	——	Her vow that the child she would deliver would be dedicated for service to Bayt Al-Maqdis.	إني نذرت لك ما في بطني محرراً (3:35)	----

12.	-----	But a daughter was born	فلمّا وضعتها... (3:36)	-----
13.	-----	She pleaded that a female child could not be dedicated to Bayt al-Maqdis	إني وضعتها أنثى... (3:36)	-----
14.	-----	The female child was named Maryam.	إني سمّيتها مريم (3:36)	-----
15.	About the mother of the promised Maseeh.	Secured from the devil's touch.	إني أعيذها بك (3:36)	Chiragh Bibi could not have hoped to get this honour because the *Hadith* confirms that it was reserved for 'Isa عليه السّلام alone. (Bukhari, Muslim)
16.	-----	Unnatural growth; one day's like a year's growth.	وأنبتها نباتًا حسنًا (3:37)	Chiragh Bibi's state is evidence that Mirza's growth was like any other child's in a normal way.[1]

[1] The unnatural events with Sayyidah Maryam عليها السّلام took place because of the Prophethood of Sayyidina 'Isa عليه السّلام as stated by exegetes of the Qur'an.

17.	------	The caretakers of Bayt al-Maqdis vie with each other to have Maryam عليه السّلام in their charge but Sayyidina Zakariya gets the charge.	إذ يختصمون... (3:44)	Chiragh Bibi could not hope for this honour.
18.	------	She stays in the *Mihrab*	كلّما دخل عليها زكريّا المحراب (3.37)	The condition of Chiragh Bibi is well-known.
19.	------	She receives sustenance from unknown source	وجد عندها رزقا (3:37)	Her condition is known to all.
20.	------	Maryam عليها السّلام lets Zakariya know that it is from Allah.	قالت هو من عند الله (3:37)	Her position is not unknown.
21.	------	The angels speak to her.	إذ قالت الملائكة يمريم (3:42)	She had no such distinction.
22.	------	She gained approval in the sight of Allah	إنّ الله اصطفٰك (3:42)	Comments as above

23.	——	She had no menstruation	وطهرك... (3:42)	Mirza's mother was not such.
24.	——	More excellent than every other woman in the world.	واصطفك على نسآء العلمين (3:42)	She was not so honoured.
25.	The initial conditions applying to	Maryam عليها السلام takes to a corner.	إذ انتبذت... (19:16)	Mirza's mother did no such thing.
26.	The initial conditions applying to	The corner was to the east	مكانًا شرقيًا (19:16)	(as above)
27.	Maseeh عليه السلام (following pregnancy of his mother)	She screened herself.	فاتخذت من دونهم حجابًا (19:17)	(as above)
28.	Maseeh عليه السلام (following pregnancy of his mother)	An angel comes to her in human form.	فارسلنآ إليها روحنا فتمثل لها بشرًا سويًا (19:17)	No such thing happened to Mirza's mother.
29.	——	Maryam عليها السلام seeks refuge.	إنّي اعوذ بالرحمن منك (19:18)	She did no such thing.
30.	——	The angel conveys tidings from Allah of a child's birth.	لاهب لك غلمًا زكيًا (19:19)	Nothing comparable happened to her.

31.	------	Maryam عليها السلام expresses surprise that a child will be born to her although she was untouched by any man.	أنى يكون لى غلمٌ (3:20)	She had no opportunity to make a similar remark.
32.	------	The angel conveys Allah's message that it was easy for Him to let that happen.	قال ربك هو علىَّ هيِّن (19:21)	The mother of Mirza did not receive that message.
33.	------	She became pregnant at the command of Allah although no man had sexual relationship with her.	فحملته (19:22)	This did not happen to Mirza's mother.
34.	——	She took shelter under a palm tree when pangs of birth were upon her.	فاجآئها المخاض (19:23)	The mother of Mirza did not do so.

35.	Place of Birth	Far from her residence in the corner of a garden.	فانتبذت به مكانًا قصيًا (19:22)	Mirza's mother did not do it.
36.	How?	While she rested on the trunk of the palm-tree.	إلى جذع النخلة (19:23)	This did not happen with the mother of Mirza.
37.	Condition after child birth	Maryam عليها السّلام was much shy and worried and feared the taunt of people.	قالت يا ليتني مت قبل هذا... (19:23)	Mirza's mother did not face this situation.
38.	------	An angel consols her from beneath the tree not to worry and assures her that Allah had created a river below the tree.	الا تحزني قد جعل ربك تحتك سريا (19:24)	This distinction was not available to Mirza's mother.
39.	------	Maryam عليها السّلام sustained herself on fresh dates after child birth.	تساقط عليك رطبًا جنيًا (19:25)	It was not so with the mother of Mirza.

40.	-----	Sayyidah Maryam عليها السّلام carried him to her home	فأتت بهٖ قومها تحمله (19:27)	No such thing did his mother do with Mirza.
41.	-----	Her people taunt her and accuse her of wrong doing	يٰمريم لقد جئت شيئًا فريا (19:27)	Mirza's mother did not face such a dilemma.
42.	Unseen help to relieve her of accusation	'Isa عليه السّلام spoke and declared that he was a Prophet.	إنى عبد الله آتٰنى الكتاب وجعلنى نبيّا (19:30)	Mirza was not blessed with speech in infancy.
43.	Features of the promised Maseeh.	He had a commanding personality	وجيها فى الدنيا والآخرة (3:45)	The signs thus far are narrated from the Qur'an.
44.	-----	He was of average built and height.	*Hadith* # 10 in *Al-Tasreeh* as transmitted by Abu Dawood, Ibn Majah, Ibn Abu Shaybah, Ahmad, Ibn Hibban and Sahah, Ibn Hajr in Al-Fath.	Mirza's features were not according to this description.

45.	-----	Fair complexion on the reddish	As above.	Mirza did not match.
46.	-----	Length of hair upto his shoulders	*Hadith* Bukhari in marginal notes to *Hadith* # 10.	Mirza was different.
47.	-----	Hair were dark black and shone as they shine after bath.	*Hadith* # 10 Abu Dawood, Ahmad, etc.	Mirza did not have such hair.
48.	-----	Hair would be straight not twisted.	*Hadith* # 15 Musnad Ahmad	This was not the case with Mirza.
49.	Look-alike among the Companions رضی الله عنهم	'Urwah bin Mas'ood	*Hadith* # 6, Muslim, Ahmad, Hakim	It cannot be said of Mirza that he was like that.
50.	His diet	Bean and whatever is not cooked on fire.	*Hadith* # 72, Daylami.	Mirza ate highly fried chicken and egg.
51.	Characteristics of the promised Maseeh.	To raise the dead on the command of Allah.	راحی الموتی (3:49)	Mirza wished for the living to die and he prayed for death for many of them and predicted that they would die but his predictions were wrong.

52.	------	To cure the lepor.	وابرئ الاكمه والابرص (3:49)	Mirza did not cure a single lepor.
53.	------	To give eye-sight with Allah's permission to a born blind.	وابرئ الاكمه والابرص (3:49)	Mirza did not restore sight to a single blind.
54.	------	To give life at the command of Allah to birds of clay.	فانفخ فيه فيكون طيراً باذن الله (3:49)	Mirza was not given such ability.
55.	------	To reveal to men what they had eaten.	وانبئكم بما تأكلون وما تدخرون في بيوتكم (3:49)	Mirza could not do that.
56.	------	To reveal what was concealed in people's homes.	وانبئكم بما تأكلون وما تدخرون في بيوتكم (3:49)	This was not within Mirza's powers.
57.	------	The disbelieving among Banu Isra'il plan to slay him but Allah preserves him.	ومكروا ومكر الله والله خير الماكرين (3:54)	This did not hapen to Mirza.
58.	------	When the disbelievers cordoned him, he was raised to the heaven.	إني متوفيك و رافعك إليّ (3:55)	Everyone knows how Mirza died in an unspeakable fashion.

59.	He will come back before the last days.	He will descend from the heaven when the Qiyamah is near.	This is found in almost all the *Ahadith* from *Hadith* # 1 to 75 very clearly.	This honour is unavailable to Mirza.
60.	Features and dress when he comes back.	A pair of dull coloured (yellow) garments will be on him.	*Hadith* # 5 and 10, Muslim, Abu Dawood, etc.	This is not applicable to Mirza.
61.	-----	He will have a long cap on his head	*Hadith* # 48, Ibn 'Asakir.	Not applicable to Mirza.
62.	-----	He will have a chain armour on him.	*Hadith* # 68 Al-Dur Al-Manthur	Perhaps he did not wear a chain armour all his life.
63.	The manner in which he will come down.	He will come down with his hands resting on the shoulders of two angels.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi Ahmad.	This honour is not the portion of Mirza.
64.	-----	He will carry in his hand a weapon with which he will kill Dajjal.	*Hadith* # 48, Ibn 'Asakir	Mirza cannot boast of this honour.

65.	----	Every disbeliever on whom his breath will reach will die.	*Hadith* # 5, Muslim.	Not one disbeliever died from the exhaling breath of Mirza.
66.	----	The breath that he exhales will reach as far as his eye sight goes.	*Hadith* # 5, Muslim.	Mirza's condition was unlike this.
67.	Place of his coming down	He will come down in Damascus.	*Hadith* # 5.	Mirza did not even see Damascus.
68.	Place of his coming down	Near a white *minar* (minaretle) in Damascus.	*Hadith* # 5.	(as above)
69.	Place of his coming down	In the eastern portion of Damascus.	*Hadith* # 5.	(as above)
70.	Time of his coming	At the time of the *Fajr* prayer.	*Hadith* # 16, Ahmad, Hakim, Ibn Abi Shaybah.	(as above)
71.	The position of the assembled people when he comes down.	A group of Muslims would have gathered to fight Dajjal.	*Hadith* # 7, Muslim.	Mirza had no concern with these things. There was no Mahdi and nor the Dajjal to fight against.

72.	——	They will be eight hundred men and four hundred women.	*Hadith* # 69, Daylami.	Mirza had no concern with such things.
73.	——	At the time of his descent, these people will be straightening their rows.	*Hadith* # 7, Muslim.	Mirza had nothing to do with such things.
74.	——	Imam Mahdi will be the leader of the congregation.	*Hadith* # 2, 104, 105, 107, 110, 111, 112 and 115.	(as above)
75.	——	Mahdi will invite 'Isa عليه السلام to lead the prayers but he will decline.	*Hadith* # 3, Muslim and Ahmad. # 13, Abu Dawood, Ibn Majah.	Mirza's situation is not in consonance with that.
76.	——	When Mahdi will begin to move back, 'Isa عليه السلام will place his hand on his back and let him be the Imam (leader of the congregation).	*Hadith* # 13, Abu Dawood, Ibn Majah, Ibn Hiban, Ibn Khuzaymah.	(as above

77.	——	Imam Mahdi will then lead the prayers.	*Hadith* # 41, Abu Na'eem, # 13.	(as above)
78.	How long will he live after coming back?	He will live for forty years.	*Hadith* # 110, Abu Dawood, Ibn Abi Shaybah, Ahmad, Ibn Hiban, Ibn Jarir.	Mirza lived much more than forty years.
79.	——	He will marry after coming down.	*Hadith* # 63, Fath al-Bari, # 58, Kanz, al-Hammal.	(as above)
80.	——	He will marry a woman of the people of Sayyidina Shu'ayb عليه السلام.	*Hadith* # 101, Kitab al-Khatat, Muqrayzi.	Mirza married a woman of his own people.
81.	——	He will have children after his coming down.	*Hadith* # 58.	——
82.	His actions after coming down.	He will break the cross, meaning he will wipe out worship of the cross.	*Hadith* # 1, Bukhari, Muslim.	Worship of the cross and Christianity became more common in Mirza's times.

83.	------	He will kill pigs, that is, he will eradicate Christianity.	*Hadith* # 1, Bukhari, Muslim.	Worship of the cross and Christianity were at their peak in Mirza's times.
84.	------	After having finished prayers, he will get the door of the mosque opened; Dajjal will be found behind the door.	*Hadith* # 13.	------
85.	------	He will wage *jihad* against Dajjal and his Jew helpers.	*Hadith* # 13.	Mirza never even dreamt of jihad.
86.	------	He will kill Dajjal.	*Hadith* # 13.	Mirza considered the Britishers as Dajjal and he did not kill even one of them.
87.	------	He will kill him in Palestine near *Baab Ludd.*	*Hadith* # 13.	Mirza has not even seen *Baab Ludd.*

88.	——	Everyone in the world will then become a Muslim.	*Hadith* # 13.	With the coming of Mirza (according to his own declaration) everyone was a disbeliever.
89.	——	The Jews that remain will be picked up and killed.	*Hadith* # 13.	Not one Jew was killed by Mirza.
90.	——	There will be no refuge for any Jew anywhere.	*Hadith* # 13.	The Jews were comfortable while Mirza was alive.
91.	——	The trees and rocks will speak out that the Jews had concealed themselves behind them.	*Hadith* # 13.	——
92.	——	All other religions will be wiped out and only Islam will remain.	*Hadith* # 10, Abu Dawood, Ahmad, Ibn Abi Shaybah, Ibn Hiban, Ibn Jarir.	Mirza's doings were harmful to Islam.

93.	------	*Jihad* will be suspended because there will be no disbeliever on earth.	*Hadith* # 1, Bukhari, Muslim.	There were disbelievers in Mirza's times and Muslims waged *jihad* although Mirza could not avail of the noble opportunity.
94.	------	Hence, *Jizyah* (tax on non-Muslim) and *Kharaj* (tribute) will become obsolete.	*Hadith* # 4, Musnad Ahmad, Abu Dawood, # 12, Ibn Majah, # 36, Mustadrak Hakim, etc. # 15 Musnad Ahmad.	------
95.	------	Wealth and property will be abundant and people would not want these things.	*Hadith* # 1, Bukhari, Muslim.	Mirza's deeds spread poverty and caused people to die of it.
96.	------	Sayyidina 'Isa عليه السلام will lead the people as their Imam.[1]	*Hadith* # 4, Muslim, Musnad Ahmad.	------

[1] As we have seen, Mahdi will lead the first prayer but thereafter 'Isa عليه السلام will be the Imam.

97.	-----	'Isa عليه السلام will go to Faj ar-Rawha.	*Hadith* # 4, Muslim, Musnad Ahmad.	Perhaps Mirza did not even hear of it.
98.	-----	He will perform Hajj or Umrah, or both.	*Hadith* # 4, Muslim, Musnad Ahmad.	Mirza remained deprived of both blessings life-long.
99.	-----	He will go to the grave of the Messenger of Allah ﷺ.	*Hadith* # 4, commentary Al-Dur Al-Manthur, with reference to Hakim, Ibn Majah.	Mirza was deprived of this opportunity too.
100.	-----	The Prophet ﷺ will respond to his salutation.	(as above)	This was not the lot of Mirza.
101.	The religion on which the promised Maseeh will lead the people.	He will follow the Qur'an and Hadith and lead the people on these.	*Hadith* # 55, Al-Isha'ah Shawkani.	Mirza rejected the Hadith.
102.	Blessings in the times of the promised Maseeh.	Every kind of worldly and religious blessing will be showered.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Musnad Ahmad.	Mirza's presence spelled disaster and calamity.

103.	——	Malice, jealousy and rancour will be removed from every heart.	*Hadith* # 1, Bukhari, Muslim, # 13, Abu Dawood, Ibn Majah, etc.	Mirza's times saw an increase in malice, jealousy and hatred.
104.	——	A pomegranate will be so huge that it will suffice an assembly of people.	*Hadith* # 5.	Mirza's times saw the opposite and the sufferings continue to this day.
105.	——	Milk of a she-camel will be enough for a group of people.	*Hadith* # 5.	(as above)
106.	——	A goat's milk will be enough for a tribe.	*Hadith* # 5.	Mirza's deeds caused a reversal and the harmful effects are witnessed to date.
107.	——	Venom of every renomous animal will be removed.	*Hadith* # 13, Abu Dawood, Ibn Majah.	(as above)

108.	-----	Even if a child places its hand in the mouth of a snake, it will not harm the child.	*Hadith* # 13, Abu Dawood, Ibn Majah.	(as above)
109.	-----	A girl will examine the teeth of a lion but it will not harm her.	*Hadith* # 13, Abu Dawood, Ibn Majah.	(as above)
110.	-----	The wolf will live with goats as the dog that protects their lives.	*Hadith* # 13, Abu Dawood, Ibn Majah.	(as above)
111.	-----	There will be peace and security on all land; as water fills a vessel, peace will fill earth.	*Hadith* # 13, Abu Dawood, Ibn Majah.	Mirza's doings filled the land with discord and misrule.
112.	-----	*Sadaqah* will not be received (from anyone)	*Hadith* # 13, Abu Dawood, Ibn Majah.	According to Mirza prophethood depends on *Sadaqah* (charity).

113.	——	For seven years.	*Hadith* # 2, Muslim, Ahmad, Hakim.	Mirza could not waive it for one day even.
114.	——	The Roman army will come to A'maq or Daabiq.	*Hadith* # 7, Muslim.	It did not happen in Mirza's times.
115.	——	An army from Madinah will proceed to wage *jihad* against them.	*Hadith* # 7, Muslim.	(as above)
116.	——	The army will include the best people of the time.	*Hadith* # 7, Muslim.	Mirza did not even imagine or dream that.
117.	——	People will be divided into three sections in the *jihad*.	*Hadith* # 7, Muslim.	(as above)
118.	——	One-third of them will suffer defeat.	*Hadith* # 7, Muslim.	Mirza did not imagine or dream of that.
119.	——	One-third of them will be martyred.	*Hadith* # 7, Muslim.	(as above)

120.	——	One-third of them will come out victorious.	*Hadith* # 7, Muslim.	(as above)
121.	——	Constantinopole will be conquered.	*Hadith* # 7, Muslim.	(as above)
122.	Wrong news of coming Dajjal.	When the spoils will be shared, a wrong news will be spread that Dajjal had come.	*Hadith* # 7, Muslim.	(as above)
123.	——	But when the people will return from Syria, Dajjal will emerge.	*Hadith* # 7, Muslim.	(as above)
124.	The condition of the Arabs.	There would be very few Arabs in that period and most of them would be in Baytal-Maqdis.	*Hadith* # 13, Abu Daw, ood, Ibn Majah.	(as above)
125.	Condition of other people.	Muslims would keep themselves safe from Dajjal and assemble in the valley, Afeeq.	*Hadith* # 16, Ahmad, Hakim, Tabarani.	——

126.	-----	Muslims would be in very dire circumstances at that time so much so that some of them will burn their bow strips and eat them.	*Hadith* # 16.	-----
127.	-----	Suddenly a caller will announce, "Your help has come!"	*Hadith* # 16.	-----
128.	-----	People will retort in surprise that it was some satiated person's voice.	*Hadith* # 16.	-----
129.	-----	A Muslim army would wage *jihad* against India and take its King as captive.	*Hadith* # 46, Abu Na'eem.	Mirza advocated abolition of *jihad*; how could he be one of those.
130.	-----	This army would receive the approval of Allah.	*Hadith* # 46, Abu Na'eem.	(as above)

131.	——	When the army returns they will find 'Isa عليه السلام in Syria.	*Hadith* # 46, Abu Na'eem.	Mirza never visited Syria all his life.
132.	Important events of the time of the Promised Maseeh, arrival of Dajjal before him.	Dajjal will emerge between Iraq and Syria.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	Although Mirza had the traits of Dajjal in himself, the real Dajjal did not come in his time.
133.	Features of Dajjal.	The word KAFIR would be written on his forehead KAF FAA RAA ك ف ر	*Hadith* # 31, Musnad Ahmad, Mustadrak, Hakim.	No one of this description was found in Mirza's times.
134.	——	He will be blind in the left eye.	*Hadith* # 35, Abu Shaybah.	(as above)
135.	——	His right eye will be highly inflamed.	*Hadith* # 35, Abu Shaybah.	(as above)
136.	——	He will go round the entire world sparing no place (there is noe place he will not go.)	*Hadith* # 31, Musnad Ahmad.	(as above)

137.	——	However, the Harmayn, Makkah and Madinah will be safe from his mischief.	*Hadith* # 31, Musnad Ahmad.	None of these happened while Mirza was alive, not even figuratively.
138.	——	Angels would guard all the roads to Makkah and Madinah and they will bar Dajjal from there.	*Hadith* # 13, 31, Hakim, Ahmad.	(as above)
139.	——	When he will be made to retreat from Makkah and Madinah, he will go to Zareeb Ahmar at the verge of Sabkha (salty lands) and station himself there.	*Hadith* # 13 and 28, Ma'mar	(as above)

140.	----	At that time Madinah will be rocked thrice and all the hypocrites will be thrown out of Madinah; men and women hypocrites will then join Dajjal.	*Hadith* # 13, Abu Dawood, etc. and # 68, Ma'mar.	----
141.	----	He will have seeming Paradise and Hell but his paradise will be Hell and his Hell will be Paradise.	*Hadith* # 31, Musnad Ahmad.	----
142.	----	In his times, one day will be equal to the length of a year, the second equal to a month, the third equal to a week, and the rest of normal length.	*Hadith* # 31, Musnad Ahmad.	Such a thing cannot be shown during Mirza's time.

143.	-----	He will be riding an ass the distance between whose two ears will be the length of forty hands.	*Hadith* # 31, Ahmad, Hakim.	(as above)
144.	-----	The devils will accompany him and will converse with people.	*Hadith* # 31, Ahmad, Hakim.	(as above)
145.	Dajjal's situation.	When he will command the clouds, they would rain down.	*Hadith* # 5, Muslim, Abu Dawood.	(as above)
146.	-----	When he wishes, dryness will set in and there will be famine.	*Hadith* # 5, Muslim, Abu Dawood.	(as above)
147.	-----	He will cure the born blind and leper.	*Hadith* # 38, Tabarani.	(as above)

148.	-----	At his command the hidden treasures of earth will emerge and follow him.	*Hadith* # 5, Abu Dawood, Muslim, Tirmizi, etc.	Can any henchman of Mirza prove that such a person existed in Mirza's time.
149.	-----	Dajjal will summon a young man and cut him in two pieces with his sword and call him out again and he will reappear before him laughing and sound.	*Hadith* # 5, Abu Dawood, Muslim, Tirmizi, etc.	(as above)
150.	-----	Seventy thousand Jews will accompany him, each having twin-edged swords and wearing cloaks.	*Hadith* # 13, Abu Dawood, Ibn Majah, Ibn Hiban, Ibn Khazimah.	(as above)

151.	-----	People will divide in three groups, one will follow Dajjal, one will continue with its farming, and the third will wage *jihad* against him at the edge of the river *Farat*.	*Hadith* # 75, Ibn Abi Shaybah, 'Abd Ibn Hamid, Hakim, Bayhaqi, Ibn Abi Hatim.	(as above)
152.	-----	Muslims will gather in streets of Syria and send an advance army against Dajjal.	*Hadith* # 75, Ibn Abi Shaybah, Abd Ibn Humayd, Hakim, Bayhaqi, Ibn Abi Hatim.	(as above)
153.	-----	One of the men will ride a red or white-and-black horse and the whole lot will be martyred; none of them will return.	*Hadith* # 75, Ibn Abi Shaybah, Abd ibn-Humayd, Hakim, Bayhaqi, Ibn Abi Hatim.	(as above)

154.	Dajjal's end and defeat of his army.	When Dajjal will see Sayyidina 'Isa عليه السّلام he will melt in the same way as salt melts in water.	*Hadith* # 13.	(as above)
155.	------	All the Jews will be defeated then.	*Hadith* # 13.	(as above)
156.	Emergence of Yajooj and Majooj, and their condition	Allah will cause Yajooj and Majooj to appear and they will spread all over the world.	*Hadith* # 5, Muslim Abi Dawood, Tirmizi, Ahmad.	(as above)
157.	'Isa عليه السّلام on the Toor with the Muslims.	At that time Sayyidina 'Isa عليه السّلام will take all the Muslims and ascend the Mount Toor.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	(as above)
158.	------	The first section of Yajooj and Majooj will pass over the river Tiberias and drink its contents and dry it up.	*Hadith* # 5, Muslim, Tirmizi, Ahmad.	Such a thing never occured in the times of Mirza.

159.	——	The horn of a cow will be more valuable in the eyes of the people than a hundred dinars because of famine or lack of interest in worldly wealth.	*Hadith* # 5, Muslim, Tirmizi, Ahmad.	(as above)
160.	To curse Yajooj and Majooj and their destruction	'Isa عليه السلام will then curse Yajooj and Majooj.	*Hadith* # 5, Muslim, Tirmizi, Ahmad.	(as above)
161.	——	Allah will then cause insects to come from their necks whereby all of them will die suddenly.	*Hadith* # 5, Muslim, Tirmizi, Ahmad.	(as above)
162.	'Isa عليه السلام descent from Toor.	'Isa عليه السلام will then bring all the Muslims down the Mount Toor.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	(as above)

163.	-----	But the land all over will be full of bad odour of the corpses of Yajooj and Majooj.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	Mirza will not have seen this in a dream too.
164.	-----	Sayyidina 'Isa عليه السّلام will pray for the foul smell to be removed.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	(as above)
165.	-----	Allah will send rain and the land will be washed.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	Mirza will not have seen this in a dream too.
166.	-----	Then the earth will return to its original state with fruit and blessing.	*Hadith* # 5, Muslim, Abu Dawood, Tirmizi, Ahmad.	(as above)
167.	Death of the Promised Maseeh and before and after it.	'Isa عليه السّلام will ask the people to appoint Muq'ad as Khalifah after him.	*Hadith* # 55, Al-Isha'ah	(as above)

168.	-----	Then, he will die.	*Hadith* # 55, 15, Musnad Ahmad, Hafiz.	(as above)
169.	-----	The fourth grave at the *sawda* of the Prophet ﷺ will be his.	*Hadith* # 5, Ibn 'Asakir, # 55, ad-Dar al-Nushoor.	(as above)
170.	-----	People will appoint Muq'ad as Khalifah in obedience to the directions of 'Isa عليه السلام.	*Hadith* # 55.	-----
171.	-----	Muq'ad will also die afterwards.	*Hadith* # 55.	-----
172.	-----	The Qur'an will be taken away from the hearts of the people.	*Hadith* # 55.	-----
173.	-----	This will happen thirty years after the death of Muq'ad.	*Hadith* # 55.	-----

174.	------	Thereafter, the time of Qiyamah will come any moment just like a nine-month pregnant woman might deliver any moment.	*Hadith* # 14, Musnad Ahmad, Mustadrik, Hakim, Ibn Majah and others.	------
175.	------	The nearest signs of Qiyamah will then be apparent.	*Hadith* # 55, Al-Isha'ah.	------

PART TWO

Mutawatarah Ahadith Concerning the Coming of Maseeh عليه السّلام

(Al-Tasreeh Bimaa Tawatir fi Nuzool Al-Maseeh)

Selection of Ahadith

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بسم الله الرحمٰن الرحيم

PREFACE TO THE URDU EDITION

الحمد لله وكفى وسلام على عباده الذين اصطفى

Praise belongs to Allah Who is Sufficient and peace be on His chosen slaves.

The next pages contain the Urdu translation of the continuous, authentic *Ahadith*[1] concerning the descent of Sayyidina 'Isa عليه السلام in the last days of this world and other signs of the Qiyamah. My respected father, Mufti Muhammad Shafee' رحمة الله عليه had collected them at the instance of his respected teacher and Shaykh, Mawlana Sayyid Muhammad Anwar Shah Kashmiri رحمة الله عليه in *Al-Tasreeh Bimaa Tawatar fi Nuzool Al-Maseeh*. This book was published originally by Dar ul-'Uloom, Deoband and second time by Allamah Abdul Fattah Abu Ghaddah Halabee Shamee, a student of Allamah Kawthari Misri, with revision and notes. He published it from Beirut. However, this book was written by my respected father in Arabic and he instructed me to translate it into Urdu. My humble attempt to obey his command is before you. In this connection, there are some points that must be explained.

1. The original book consisted a hundred and one *Ahadith*. The first forty of these are all sound in line of transmission according to the learned scholars some are *saheeh* (sound), some *hasan* (good), and none of them is

[1] Known as *mutawatar Hadith* (undoubted, continuous tradition handed down by very many distinct chains of narrators always accepted as authentic and never doubted.

da'eef (weak). The *Ahadith* from number forty-one to a hundred-and-one have been taken from books of *Hadith* that are silent on their status; the compilers make no comment on whether they are *saheeh*, *hasan* or of any other status. The honourable writer of the book too did not get a chance to verify their status and, therefore, he distinguished them under a separate heading so that other *'Ulama* might examine them.

2. Shaykh Abdul Fattah Abu Ghaddah دامت برکاتهم, when he published the second edition, examined these *Ahadith* too at the same time as he examined other aspects of the book. He classified the *Ahadith* to the limit of *marfoo'* (traceable in ascending order to Prophet Muhammad ﷺ); he cited in the notes to the book the opinion of the scholars on the *sanad* (line of transmission) of the *marfoo' Ahadith*. He pointed out, after knowing through great endeavour, that three of the *Ahadith* (numbers 48, 50 and 71) were *da'eef* (weak) and four (42, 43, 49 and 60) *mawdoo'* (invented). I have explained this in the footnotes a little before *Hadith* # 41. This must be observed.

3. Shaykh Abdul Fattah Abu Ghaddah, during his verification work, discovered another twenty *Ahadith* from different books and he included them in the Halabee edition under the caption, *Tatamah wa Istidrak*. However, I translated only fifteen of those and placed them in the concluding pages of the book under the caption *Tatamah* and omitted the remaining five.

In this way, the translated version consists of 116 *Ahadith*. A proper indication is given of the three *da'eef* (weak) *Ahadith* and four *mawdoo'* (invented) to distinguish them from others. The remaining 109 *Ahadith* about the coming of 'Isa عليه السلام are certainly *mutawatir* and confirm the collective belief that they are authentic and free from

manipulation and safe, too, forever.

The subject of the book is surely the coming of Prophet 'Isa عليه السلام but the *Ahadith* also cover the other signs of Qiyamah. Indeed, a study of these *Ahadith* will bless the heart with the light of faith and fear of the hereafter.

In the third part of this book, I have presented all the signs of the Last Hour in detail and in a unique manner.

4. In the original work my respected father رحمة الله عليه had cited only those portions of lengthy *Ahadith* which related to the subject of the book and had omitted the remaining portion so that the book may not become volumnious. Shaykh Abdul Fattah Abu Ghaddah دامت بركاتهم included the omitted portions of the Ahadith in the second edition. Thereby, with the usefulness of the book its bulk also increased.

In the translation, I have followed a middle course by retaining the contents of the first edition as they were and including from the additions of the second edition only that material which was useful to understand the subject.

5. Only the *Ahadith* have been translated. In the original book my respected father had written a valuable introduction and schorlarly text and comments which are beneficial to the *'Ulama* alone, I have skipped this portion when translating the book.

6. In the second edition, Shaykh Abu Ghaddah دامت بركاتهم has included the *Takhreej* with references of sources and given page numbers in detail of the *Ahadith*. However, I have only included references to the material in the text otherwise the book would have become bulky.

7. It is the *Ahadith* that are translated. Therefore, I have bound myself to the words of the Arabic text and have provided explanations and necessary conjunctive phrases in brackets so that nothing is ascribed to the Holy Prophet ﷺ

which he had not spoken or indicated clearly in the *Hadith*. These paranthetical additions have been made in the light of the Qur'an and sunnah with great care. Wherever a detailed explanation was necessary, footnotes have been added.

Only a scholar can reliase how difficult it is to bind oneself to the words of the original when translating it. However, I have made an endeavour with the hope of being forgiven and corrected, where I have committed mistakes.

8. In my footnotes I have drawn on the valuable notes of Shaykh Abdul Fattah Abu Ghaddah, again and again. Acknowledgement is made by the word *'notes'* (for the Urdu *hashiyah*) meaning the marginal notes of the Shaykh.[1] Where I have relied on other sources, I have named them at the exact places.

May Allah accept this humble effort and make it beneficial for my readers. Aameen!

Muhammad Rafee' Usmani.
Rabee' al-Awal 1392.
Member of Dar al-Ifta and Teacher
Dar ul-Uloom, Karachi.

[1] In the English translation, the initials AG are substituted for *hashiyah*, from the name Abu Ghaddah.

بسم الله الرحمن الرحيم
In the Name of Allah,
the Compassionate, the Merciful.

The *Marfoo' Ahadith* Which the Scholars have Classified as *Saheeh* or *Hasan*

1. Sa'eed bin al-Musayyib رحمة الله عليه has transmitted from Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "By Him in Whose Hand my soul is, the time will surely come when Ibn Maryam (the son of Maryam) will descend among you as a just judge. He will break the cross (meaning, abolish worship of the cross), kill swine[1] and end war[2] and wealth will pour forth to such an extent that no one will accept it and (people will become so very religious that) one *sajdah* (prostration) will be better (in their sight) than the world and what it contains."

Abu Hurayrah رضي الله عنه then said, "If you wish to see proof of the coming of 'Isa عليه السلام (in the Qur'an) then you may recite the verse[3]:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

[1] So that Christian belief of its lawfulness is belied.

[2] Because after the slaying of Dajjal the opposing infidels will be put to death and the remaining will become Muslims and only the religion of Islam will prevail leaving no need to fight and wage *jihad* as will be seen clearly in the following *Ahadith*.

[3] The verse confirms that 'Isa عليه السلام has not died yet but will come back in future and he will die only after coming back to the world for it is stated in *surah Ta Ha* منها خلقنكم ... اخرى {from it (the earth) we created you (through Aadam) and into it We shall restore you and from it We shall bring you forth a second time.(20 55)}.

{And there will be none among the People of the Book, but will surely believe in him before his death[1], and on the Day of Resurrection he ('Isa) will be a witness against them, (they will confirm that he is alive and has not died and he is not God or the son of God but His slave and Messenger, and 'Isa عليه السلام will testify against those who had called him son of God, the Christians, and those who had belied him, the Jews.} (An-Nisa, 4:159)

The version in *Muslim* also tells us that (during 'Isa's عليه السلام presence) mutual malice, hatred and jealousy among people will end. (Bukhari, Muslim, Abu Dawood, Ibn Majah, Masnad Ahmad.)

2. Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said, "How will it be with you when Ibn Maryam will descend among you and your Imam at that time is one of you (from my *Ummah*).[2] (Bukhari and Muslim).

3. Sayyidina Jabir رضي الله عنه has reported the Messenger of Allah ﷺ as saying, "A section of my people will not cease to fight for the truth and prevail till the Day of Resurrection." He said, "Isa, the son of Maryam will then descend and their *ameer* (leader) will invite him to come and lead them in prayer but he will say that Allah had honoured this people and so some of them are leaders over others (of them.)" (Muslim, Ahmad)

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[1] This is an explanation of the verse, also reported, besides Abu Hurayrah, by Ibn 'Abbas on the basis of which this verse is cited as Qur'anic proof of 'Isa's عليه السلام descent in *Hadith* 4, 76, 77 and 78. However, there is another explanation for this verse which we will see in *Hadith* 79 and 80.

[2] The other *Ahadith*, for example *Hadith* # 104, 105, 107, 110 to 112 and 115, make it very clear that he will be Imam Mahdi who would lead the Fajr (dawn) prayers when 'Isa عليه السلام will come down. But, in the prayers that will follow, 'Isa عليه السلام will himself lead the congregation. This will be clear in *Hadith* # 4 (Fayd Al-Bari too makes it clear in V.4 P 47) and it is fully elaborated in *Hadith* 115.

4. Sayyidina Abu Hurayrah رضی الله عنه has reported that the Messenger of Allah ﷺ said, "By Him Who holds my soul in His Hand, Ibn Maryam will surely recite the *talbiyah* at the (site of) Fajj al-Rawha[1] for Hajj or Umrah or both.

The version in *Musnad Ahmad* is in some detail. It says, "Isa, Ibn Maryam will descend and kill swine, abolish the cross, lead in prayers,[2] will give (people) so much of wealth that it will not be taken, will stop taking *Kharaj*[3] (tax or tribute on land) and will stay at the site of Rawha (too) and perform from there Hajj or Umrah or both." Sayyidina Abu Hurayrah رضی الله عنه then recited the verse[4] وإن من اهل الكتاب ...... شهيدا (An-Nisa, 4:159). Sayyidina Hanzalah رضی الله عنه (who narrated this *Hadith* from Sayyidina Abu Hurayrah رضی الله عنه) said that Abu Hurayrah رضی الله عنه explained that all the People of the Book will confirm 'Isa عليه السلام before his death and he added that he did not know if the explanation was from the Prophet ﷺ himself or from Abu Hurayrah رضی الله عنه (as his own views).

Hakim too has narrated this *Hadith* and declared it to be saheeh. There is more detail in this version: "Ibn Maryam will descend as a just judge and a fair leader. He will pass by the site Fajj on his way to perform Hajj or Umrah and visit my grave and salute, and I will reciprocate his salutation."

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[1] A place between Madinah and Badr, six miles from Madinah. It is also called simply Fajj or simply Al-Rawha. (A.G.)

[2] We have seen in *Hadith* # 2 and 3 that Imam Mahdi would be leading the prayers when 'Isa عليه السلام would descend. Hence, the purport of this *Hadith* is that he would lead prayers following that, and this is explicit in *Hadith* # 115.

[3] In *Hadith* # 10, 12 and 15, *Jizyah* is mentioned instead of *Kharaj*. Thus, both *Kharaj* and *Jizyah* will be abolished because both of these are received from the unbelievers and there would be no disbeliever at that time in the world from whom this may be received.

[4] This verse has been explained in narrating *Hadith* # 1 and will be repeated in *Hadith* # 70 to 80.

(After narrating it) Abu Hurayrah رضی الله عنه said, "O my nephew![1] If you see him, tell him that Abu Hurayrah has conveyed *salaam* (greetings) to you."

5. Sayyidina An-Nawwas bin Sam'an رضی الله عنه said that one morning the Messenger of Allah ﷺ mentioned Dajjal referring to the intricasies of his mischief.[2] Hearing that, they felt (a fear and) Dajjal was present in a nearby desert. At that time, they went away from the Prophet ﷺ. When they returned in the evening, he sensed their condition (of fear) and asked them how they were. They said, "O Messenger of Allah! You spoke in the morning of Dajjal and his intricaies so that we felt that he was in a nearby desert." The Prophet ﷺ said, "More than Dajjal, I fear for you something else[3] (for) if he comes in my time then I am there to confront him on your behalf (so you must not worry). If he comes when I am not amongst you (after my death) then every man (Muslim) will defend himself. After me, Allah is afterall the the Helper and Support of every Muslim."

"(Listen again to features and condition of Dajjal). He will be a young man. His hair will be hard and intricate. His eye will be without light.[4] I think that he will be like Abd

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[1] The Arabs call a younger person *nephew* although he may not be related.

[2] This translates خفض فيه ورفع. He said something about Dajjal that revealed his ignoble and lowly character (for instance, he was blind in one eye, etc.) and also revealed that his mischief would be great (e.g. bringing rain and famine at a command, etc.). Another interpretation of these words could be that while speaking of Dajjal, the Prophet ﷺ sometimes lowered his voice and sometimes raised it which could mean that he spoke for a long time. He gave it much importance. Only then does one raise one's voice and lower it.

[3] That other thing is mentioned in another reliable *Hadith* which Imam Ahmad has transmitted in his masnad on the authority of Abu Zarr Ghifari رضی الله عنه, "The Messenger of Allah ﷺ said: More than Dajjal, another thing is dangerous for my people. It is the astray and misled leaders and chiefs." (A.G.)

[4] This is what the word *tafi'ah* طافئة means having *hamzah* after *faa* ...contd.

'Uzza bin Qatan.[2] If anyone of you encounters him, he must recite the initial verses of *surah Al-Kahf* [3] before him.... He will appear on a road between Syria and Iraq and will spread corruption to his right and to his left, everywhere... O slaves of Allah, you should be steadfast at that time."

They submitted to him, "Messenger of Allah! How long will he stay among us in the world?" He said, "Forty days! (Of those) one day will be equal to a year, another equal to a month, another equal to a week and the rest will be like the normal days." They said, "Messenger of Allah, about the day that will be equal to a year, shall it be enough for us to offer one day's prayers on that day?" He said, "No! (Rather) You should estimate the time of prayer everytime."[4]

They asked the Messenger of Allah ﷺ how fast he would travel on earth and he said that he (the Dajjal) would

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from page 62.... some versions have *tafiyah* طافية (*yaa* after *faa*) meaning inflamed, bulging out. Allamah Nawawi رحمه الله, has found out that both versions are correct. Both of his eyes were defective, one of which was without light (ta'ifah) and the other swollen like a grape (tafiyah). The *Ahadith* in *Saheeh Muslim* and other books of *Hadith* in different words support this contention of Allama Nawawi رحمه الله. The *Hadith* # 35 that follows states clearly that he will be blind in the left eye and the right will be swollen. The *Hadith* # 17 explains that his left eye will be without light as though someone had blinded it with his hand.

[2] He was someone of the tribe Khaz'ah who had died in the days of ignorance. (A.G.)

[3] It is clearly stated in *Musnad Ahmad* that if anyone memorises the first ten verses of *Surah Al-Kahf*, he will be safe from the mischief of Dajjal. But, another version has the same tiding for the last ten verses of *Al-Kahf*. Allamah Tayyibi has stated that the two versions are not contradictory. The point is that whoever memorises the initial ten verses of *Al-Kahf* or the last ten will be protected from the mischief of Dajjal. (A.G.)

[4] That is, when so much time passes away after dawn as lies between dawn and *Zuhr* on normal days, one should offer *Zuhr* prayers. Accordingly, *Asr* and then after the time equal to the interval between *Asr* and *Maghrib* the *Maghrib* prayer must be offered. Likewise, *Isha, Fajr, Zuhr* again and *Asr* again and *Maghrib* prayers may be offered accordingly after making such estimates. Until that unusual day ends. (AG, reference Nawawi)

travel like a rain cloud that is pushed by wind. "He will approach people and invite them (to believe in him as their god) and they will believe him. He will command the clouds and they will pour rain over them and he will command the earth and it will grow (crop). Hence, their cattle (camel, etc. who will go to graze in the morning) will return in the evening plump and with their udders full of milk. He will then go to people and call them (to his false claim) but they will reject him and he will go away from there but these people will wake up the next morning to face famine. They will have nothing remaining with them of their wealth. Dajjal will pass over a desolate land and command it to vomit its treasures, so the treasures of the earth will (come out and) follow him as the honey bees pursue their queen.

He will summon a youth and cut him into two pieces with his sword. The two pieces will separate as far away as the distance between the shooter of an arrow and its target. He will then call the youth and he will (revive and) come to him laughing with a radiant face.

While he (Dajjal) will behave in this way, Allah will send Maseeh Ibn Maryam. He will descend near a white minaret to the eastern side[1] of Damascus. He will be (dressed) in two garments light yellow in colour, his hands placed on the shoulders of two angels. When he will bend his head down, drops (of water) will fall down and when he will raise it drops will fall down matching silver (in shine) and (white) like pearl. When the air that he will breath out will touch a disbeliever he will die. His exhaled breath will

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[1] Allama Ali Qari رحمه الله عليه has stated on the authority of Ibn Kathir that according to a version the place is Bayt Al-Maqdis instead of eastern side of Damascus. In another version, the site is mentioned as Jordan and in yet another the place of the Muslim army. Allamah Ali Qari has preferred the version that gives the place as Bayt Al-Maqdis as transmitted by Ibn Majah. He said that if there is no white minaret in the Bayt Al-Maqdis these days, one will be built by that time surely. (A.G.)

travel as far as his eye-sight travels. 'Isa عليه السلام will look out for Dajjal and finally find him at the door of Ludd[1] and slay him.

Those people will then come to him whom Allah had preserved (from Dajjal's deception) and he will wipe off from their faces (traces of journey, sorrow or trouble) and convey to them tidings of (high) stations in Paradise.

While 'Isa عليه السلام will live in such a manner Allah will reveal to him that He had released such of His slaves (Yajooj and Majooj) whom none could oppose and that 'Isa عليه السلام should take His dear slaves (believers) up to the Mount Tur. ('Isa عليه السلام will do that.)

Allah will send the Yajooj and Majooj[2] (in such large numbers that) they will seem to be sloping down every height (as they descend with high speed). As their first batch reaches Buhayrah Tabariya,[3] they will drink all its water and when the last of them cross it they will remark that were seemed to be water at the place sometime in the past.

The Prophet of Allah, Sayyidina 'Isa عليه السلام and his

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[1] This place of Palestine is presently in the hands of the Isra'ilis (Jews). It is their airport and well-known as Ludd (Rafee' Usmani)

[2] These are names of two big tribes of wild men. They are mentioned in *surah Al-Kahf* and *Al-Anbiya* and some of their details are found in authentic *Ahadith*. However, the Qur'an and *Hadith* do not reveal their current location but Allamah Jamal uddin Qasmi رحمه الله has stated in his exegetical work *Muhasin Al-Ja'weel* on the authority of some scholars that two tribes were found behind one of the mountains of the range Kuh Qaaf in Daghistan, named Aaqooq and Maqooq and Arabs called them Yajooj and Majooj and both tribes are known to many communities and their mention is found in earlier sacred Books. The Russians and many Asian people are descended from them (A.G). (The honourable Urdu translator says that) the map drawn by the famous Muslim geographer Sharif Idrisi (d: 560 AH) shows Yajooj and Majooj at the extreme northern tip of the Far East. A wide range of mountains separates them from the rest of the world allowing only one passage. The names of the inhabitants in the area are Raghwan, Khargan, Shandran, Mana' Qishan.

[3] A well-known river of Jordan, about 50 miles from Bayt Al-Maqdis. (Mu'ajim al-Buldan).

people will be beseiged (at the Mount Toor). It will happen (because of scarcity of food and drink) that a cow's head will be more valuable than a hundred dinar (ashrafi). The Prophet of Allah, Sayyidina 'Isa عليه السلام and his companions will pray to Allah and He will send on them (Yajooj and Majooj) a worm (as pestilence). It will grow in their necks and split their bodies and all of them will perish suddenly.

The Prophet of Allah, 'Isa عليه السلام, and his companions will descend (from the Mountain Toor). They will not find even a little space on the ground without the sticky and stinking corpse of Yajooj and Majooj. Prophet 'Isa عليه السلام and his companions will then pray to Allah so that Allah will send huge birds with necks like the Bukhti camels[1] and they will carry the corpses away depositing them where Allah wills.

Allah will then send rain that will spare neither a mud house nor a leather tent (meaning it will pour on settlements with built houses and over deserts where nomads live in tents). The rain will clean the land and make it like a shining mirror.

Then the earth will receive (Allah's) command that it should grow its produce and disclose its blessings all over again. Thus, in those times, a pomegranade (will be so big that it) will suffice a group of people and its peel will give shade to the people. There will be so much blessing in milk that a milk-yielding she-camel will be enough for a large group of people and a milk-yielding cow will be sufficient for a whole tribe and a milk-yielding sheep will suffice a whole community.

People will live in this manner until Allah sends them a pleasant wind that will reach their armpits and take away the soul of every Believer and Muslim. Only the worst kind of people will remain (on earth) and they will commit

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[1] Camels with long necks who are called Bukht in Arabic.

adultery (in the open) like asses and the Last Hour will descend on these very people." (Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad, Hakim, Kanz al-'Ummal and Ibn 'Asakir.)

6. Sayyidina Abdullah bin 'Amr رضی الله عنه has said that the Messenger of Allah ﷺ said, "Dajjal will come to my people and he will remain forty...." (Abdullah bin 'Amr said that) he did not know whether the Prophet ﷺ said forty days or forty months or forty years[1]...." then Allah will send 'Isa Ibn Maryam who will resemble 'Urwah Ibn Mas'ood.[2] He will search him (Dajjal) and kill him. People will then live seven years in such a way that there will be no animosity between any two people." (Muslim, Ahmad, Dar Manthoor in reference to Mustadrak and Kanz ul-'Ummal in reference to Ibn 'Asakir.)

7. Sayyidina Abu Hurayrah رضی الله عنه has reported the Messenger of Allah ﷺ as saying that before the Last Hour it will happen surely that the Romans will reach A'maq or Wabiq.[3] An army would advance towards them from Madinah[4] comprising the best men of the times. When the two armies face one another, the Romans will say to them, "Those of our men whom you have arrested (and have become Muslims) let us face them and fight them." The Muslims will say, "By Allah! We will never hand over to you our brothers." Thus, they will fight them. One-third of

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[1] Abdullah bin 'Amr رضی الله عنه did not remember it so he confessed his ignorance but we have seen clearly in *Hadith* # 5 from An-Nawwas bin Sam'an that the Prophet ﷺ had said, "forty days" which include a day that will be as long as a year, a day as long as a month, a day the length of a week and the rest of days of normal length.

[2] A prominent Companion رضی الله عنه

[3] The narrator is in doubt about the word spoken by the Prophet ﷺ, A'maq or Wabiq. A'maq is a plural word and refers to 'Amaq, a place near Wabiq between Halab and Antakiyah. Wabiq is a village near Halab in the territory of 'Azaz. The distance between Wabiq and Halab is four leagues. (AG with reference to Mu'ajam Al-Buldan, by Hamawi.)

[4] The word in the text of the *Hadith* is Al-Madinah. It can refer to the holy city Madinah Munawwarah but in Arabic, *Madinah* also means any city and so it may refer here to the well-known city in Syria, Halab itself because this alone is a large city near A'maq and Wabiq. Some people suggest that it refers to Bayt Al-Maqdis. (AG) But Allah knows best.

the Muslims will flee and Allah will never accept their repentance (meaning that they will never sit down to repent). One-third of the Muslims will be martyred and they will be the best of martyrs in the sight of Allah. The remaining one-third will emerge victorious and (as a result of which) they will always be safe from every kind of mischief....

Then they will conquer Constantinople very soon after that.

They would have hardly suspended their swords on the olive trees and distributed the spoils when the devil will shriek out that the Maseeh (Dajjal)[1] had entered their habitations.

On hearing that, this army will move out (of Constantinople to fight Dajjal). Although that would be a false news yet when these people reach Syria, Dajjal would truly come out there.

While the Muslims would prepare to fight and arrange their ranks the *iqamah* for *Fajr* prayers would be called out and immediately thereafter 'Isa عليه السلام will descend and (command the ameer of the Muslims to) lead them in prayer.[2]

The enemy of Allah, (Dajjal) would see Sayyidina 'Isa عليه السلام and begin to pine away just as salt disolves in water. Hence, if he would leave him alone even then he would perish by disolving gradually but Allah would kill him at the hands of 'Isa عليه السلام and he would show to the people his blood that might have stained him. *(Saheeh Muslim)*

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① Dajjal is also called Maseeh but when it is used for him, Dajjal is added to it: *Maseeh ad-Dajjal*. Rarely, only *Maseeh* is also used as we find in this *Hadith*. One of the reasons for calling him Maseeh is that he will be *Mamsooh al-'ayn* meaning one of his eyes (the right one) will be bereft of light as though someone had cleaned it out. The other many reasons cited by the 'Ulama are found in the notes of the Arabic edition of this Book, *Al-Tasreeh*.

② The literal translation of the word of the *Hadith* امهم is "he will lead them". Therefore, either of the two meanings may apply. (contd... on next page.)

8. Sayyidina Abu Huzayfah bin Aseed Ghifari رضی اللہ عنہ said that (once) the Prophet ﷺ came to them while they were discussing among themselves. He asked them what they were talking about. The people there said, "We are talking about the Last Hour." He said to them, "As long as you do not see the ten signs, the Last Hour will not come." Then he counted to them the ten signs:

(i) *Al-Dukhan*① (the smoke), (ii) Dajjal, (iii) *Dabbah*②

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from page 68... (i) *Henceforth, he will shoulder responsibilities of leadership over Muslims;* there is no doubt concerning this and (ii) *He will now lead them in prayers;* a doubt arises concerning this meaning because we have seen in *Hadith* # 2 that when he will descend, not he but Imam Mahdi will lead the men in prayers. This doubt may be removed in two ways. One is what we have put in paranthesis in the text that to lead includes to command another to lead; for instance, it is said often that the king killed someone but the meaning is that he had him killed at his command, and the second is that, apart from the first prayer, he led the congregations after that. Thus, the meaning is that 'Isa علیہ السلام would lead men in every prayer thereafter although Imam Mahdi would lead them at the time of his coming. This has been stated in *Hadith* # 2 and 4. (Mawlana Muhammad Rafee')

① Ibn Kathir has shown in his *Tafseer* on the authority of a narration of Ibn Abbas رضی اللہ عنہ and other authentic *Ahadith* that the smoke will be visible as the Last Hour draws near. He points out that the smoke is identified in this verse of the Quran:

فارتقب يوم تأتي السماء بدخان مبين يغشى الناس هذا عذاب اليم

{So wait (O Prophet) for the Day when the heaven shall bring a manifest smoke, enveloping the people. This will be a painful chastisement.

(Al-Dukhan, 44: 10-11)}

It is stated in Tafseer Ibn Jarir that Abdullah bin Umar رضی اللہ عنہ said that when the smoke arises, the Believer will get only a feevirish cold but, as for the disbelievers and hypocrites, it will get into their ears and their heads will become stiff hot as though roasted. This explanation Dukhan is given by other Companions too, some directly from the Prophet ﷺ (A.G.)

② It is stated in the Quran:

وإذا وقع القول عليهم .... من الأرض تكلمهم

{And when the word comes to pass against them (the disbelievers), We shall bring forth for them out of the earth a beast that will speak to them.

(An-Naml, 27:82)}

This verse tells us about the *Dabbah*. Allamah Qurtabi has stated on the basis of the traditions that much after the death of 'Isa علیہ السلام when (contd. on next page)

(the beast of earth, a unique animal), (iv) the sun will rise in the west[1], (v) the descent of 'Isa Ibn Maryam, (vi) Yajooj and Majooj and (vii), (viii), (ix) three events of the sinking of the earth in the east, in the west and in the peninsula of Arabia, and, finally, (x) the fire in Yaman that will drive people towards their gathering place (*mahshar*).[2] *(Muslim, Abu Dawood, Tirmizi, Ibn Majah)*

9. Sayyidina Thawban رضى الله عنه, the freed slave of the Messenger of Allah ﷺ has reported the Messenger of Allah ﷺ as saying, "There are two groups among my people

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contd. from P-69....disobedience and disbelief will begin to spread in the world again and much of Islam will be avoided in practical life. Allah will bring forth this beast. It will distinguish a believer from a disbeliever so that the infidel and the sinner may desist from disbelief and sin. Then, this beast will disappear and people will be allowed respite to reform themselves. But, when they will display stubborness and unwillingness to forsake their rebellion, the mighty event of the sun rising from the west will occur after which repentance of any disbeliever or sinner will not be accepted and the Last Hour will follow quickly.

The essence of this explanation is that the beast will appear before the event of the rising of the sun from the west. But Hakim (writer of Mustadrak) holds that the beast will come after the event of the sun's rising in the west. The *Ulama* therefore, have two opinions on this subject. (A.G.)

[1] This sign too is mentioned in the Qur'an:

يوم يأتى.........خيرًا

{On the day when certain signs of your Lord will come, to believe them shall not benefit a soul that never believed (them) before, or (believed but) had not earned any good by its belief. (Al-Am'am, 6:158)}

Accordingly, it is stated in Bukhari that the Prophet ﷺ said that the Last Hour will not arrive until it happens that the sun rises from the west. Hence, when the people observe this happen they will all express belief (which will not be accepted). The Prophet ﷺ then recited the foregoing verse and remarked that this verse means exactly the same thing. (A.G.)

[2] Mahshar is the place where people are gathered. It is very clearly stated in Musnad Ahmad, Nasa'i, abu Dawood, Tirmizi and Mustadrak Hakim that *mahshar* refers to Syria because the Believers will flee from the fire and take shelter in Syria. Details may be seen in the notes which are all authentic in the Arabic version of this book.

whom Allah has preserved from the Fire (of Hell). One of them comprises those who will wage *jihad* against Hindustan[1]. The other includes those who will be at the side of 'Isa Ibn Maryam (عليه السلام). *(Nasa'i, Musnad Ahmad, Kanz ul-Ummal, Majma' Az-Zawa'id)*

10. Sayyidina Abu Hurayrah رضى الله عنه has said that the Prophet ﷺ said, "There is no Prophet between me and 'Isa. He will come down. When you see him, do recognise him. He will be of average height, and his colour will be red and white, and he will have on him a light yellow pair of garments. Although the hair of his head will not be wet yet (because of the shine and cleanliness), it will look as if water was dropping from his head.[2] He will fight the disbelievers for the sake of Islam. He will break the cross, kill swine and stop taking jizyah. And, in his time, Allah will abolish all religions save Islam. The Maseeh al-Dajjal will be killed by him. 'Isa (عليه السلام) will remain on earth for forty years and then die, and Muslims will offer his funeral prayer." *(Abu Dawood, Ibn Abi Shaybah, Musnad Ahmad, Ibn Hibban, Ibn Jarir.)*

11. Mujammi' bin Jariyah Ansari رضى الله عنه said that he heard the Messenger of Allah ﷺ say, "Ibn Maryam will kill

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[1] The first *jihad* waged against Hindustan (India) was in the first century of Hijrah by Muhammad bin Qasim رضى الله عنه; and his army included some Companions and most *Taba'een*. There have been many other *jihad* against the disbelievers of India at different times after that. The question arises whether the *Hadith* lauds the first *jihad* or includes all those that have followed and will follow. The words of the *Hadith* are not restricted but are general and the great glad tidings conveyed by the *Hadith* includes all the *jihad* that have been waged and will be waged in future against the disbelievers of India. But Allah knows best. (Mawlana Muhammad Rafee')

[2] A *Hadith* in Bukhari mentions another sign of Sayyidina 'Isa عليه السلام:

رَجُلٌ آدَم..... وَيمَاس.

"Isa عليه السلام will be handsome, wheat coloured and his hair will not be very curly and will extend down to his shoulders. Water will drop from his head. He will be of average built and height, reddish colour and it would seem that he has just emerged from the bathroom (having bathed). (Arabic notes to *Hadith* # 5)

Dajjal at the gate of Ludd."

Tirmizi has transmitted this *Hadith* saying it is sound and *Musnad Ahmad* has transmitted it from four chains of transmission and one of them has these words, "Will kill him towards the side of the gate of Ludd."

12. It is reported by Sayyidina Abu Hurayrah رضی الله عنه that the Prophet ﷺ said that as long as 'Isa Ibn Maryam does not descend as a just judge the Last Hour will not come. So, he will (come and) break the cross, kill swine, stop collecting *jizyah* and will cause wealth to flow abundantly (like water) so that no one will accept it. *(Ibn Majah, Musnad Ahmad.)*

13. Sayyidina Abu Umamah Bahili رضی الله عنه said that the Prophet ﷺ delivered a sermon most of which concerned the *Hadith* of Dajjal and he warned them of him. He said:

There has been no turmoil greater than the turmoil of Dajjal on earth ever since Allah has created the children of Aadam. Every Prophet whom Allah has sent warned his Ummah against Dajjal and I am the last Prophet and you are the best of *Ummah*. So, without doubt, he will come among you. If he comes while I am here then I am the one to confront him on behalf of every Muslim. And, if he comes after me then every Muslim will defend himself and Allah will be the Protector and Helper of every Muslim. He will appear on a road between Syria and Iraq and will spread disorder and corruption in every direction, to the right and to the left. O slaves of Allah! You must be steadfast at that time. I describe to you his one sign which no Prophet before me has described. He will claim, first of everything else that he is a Prophet although there is no Prophet after me. He will then claim that he is your Lord (but anyone seeing him will observe at the very first sight three things that will belie his claim one of which is that he would be seen with the

eyes) although you canot see your Lord before you die (so being able to see him is proof enough that he is not the Lord). And (the second) he will be one-eyed although your Lord is not one-eyed. (The third is) the word *Kafir* (unbeliever) will be written between his eyes which every Believer will read whether he know to write or not.

Among his mischiefs will be that he will have with him a paradise and a fire but, in fact, his fire will be paradise and his paradise will be fire.[1] Thus anyone who is tried with his fire should complain to Allah and recite the initial verses of surah Al-Kahf.[2] If he follows this procedure, the fire will become cool for him as it did for Ibrahim (عليه السلام).

One of his mischiefs will be that he will say to a villager, "If I revive your (dead) parents will you testify that I am your Lord?" He will answer, "Yes (I will bear testimony)." So, two devils will appear before the villager as his parents and say to him, "Son, obey him for he is your Lord."

One of his mischiefs will be that he will be given (by Allah) power over a (believing) man (to examine believers). He will kill that man and saw through his body separating the two portions. He will then say (to the people). "Look at this slave of mine, I will now revive him and he will then confirm that he has no other Lord beside me." So, Allah will revive the man and the evil (Dajjal) will say to him, "Tell us, who is your Lord?" He will say, "My Lord is Allah and you are an enemy of Allah. You are Dajjal. By Allah, today I am more convinced that you are Dajjal than I was ever before!"

One of his mischiefs will be that he will command the

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[1] They will seem to be the other way to people either because of Dajjal's magic or hypnotism so that an on looker sees fire as paradise and paradise as fire. Or Allah will turn his paradise into fire and fire into paradise. (A.G. reference *Fath Al-Bari.*)

[2] The verses have been explained in footnote to *Hadith* # 5.

clouds to pour rain and they will release rain, and he will command the land to grow vegetation and it will grow its produce.

One of his mischiefs will be that he will pass by a settlement and they will reject him and all their livestock will perish.

One of his mischiefs will be that he will pass by a town whose people will confirm him so he will command the clouds to shower rain, and they will rain on them. He will command the land to grow vegetation and it will produce crops. That very evening when their animals return after grazing they will have been very well fed and plump and fat. Their bellies would be full and their udders have plenty of milk.

There will be no place on earth apart from Makkah and Madinah which would not have come under his feet and he would not have shown himself there. However, from whichever pass he would try to gain entry into Makkah or Madinah, the angels would prevent his advance with unsheathed swords in their hands (and he would not dare move forward). He will camp at the edge of a saline land near a red mound. Three earthquakes will rock Madinah which will cause every hypocrite man and woman to go out of Madinah and join Dajjal. Thus (through these earthquakes) Madinah will purify itself of filth (hypocrites) just as bellows of the ironsmith remove rust from iron (so, that day would be called the day of salvation).

(On hearing this) Umm Shareek daughter of Abu 'Akar (a distinguished female Companion رضی الله عنہا) submitted, "Messenger of Allah, where would the Arabs be at that time[1]?" He continued:

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[1] She meant to say that the Arabs were brave and courageous in defending Islam; how will Dajjal dare to cause mischief while they were there.

In that period, there would be few Arabs and most of them will be in *Bayt al-Maqdis*. Their Imam (leader) would be a righteous man. (It will happen one day) their Imam will proceed to lead the congregation of *Fajr* when Isa Ibn Maryam will descend among them. So the Imam will step back a little so that he may ask Isa (عليه السلام) to lead prayers but Isa (عليه السلام) will place his hand on his shoulders and say, "Go forward and lead the congregation because the *iqamah* is called for you.[1]" So, the Muslims will be led in prayer by their own *imam*.

When the imam would have finished the prayer, Isa عليه السلام would say, "Open the door!" The door[2] would would be opened and Dajjal would be found standing behind it. Seventy thousand Jews will be with him, each of them carrying a jewelled sword and wearing a precious thick garment. When Dajjal sees Isa عليه السلام, he will begin to dissipate as salt dissolves in water and he would flee. Isa would say to him, "Only one blow has been decreed on you from me and you canot escape from it." So, he will confront him at the eastern gate of Ludd and slay him. Thus will Allah cause the Jews to be defeated. And, behind whichever of the creation of Allah a Jew may try to hide, a stone, a tree, a wall or an animal, Allah will enable it to speak and it will call out, "O Muslim! Slave of Allah! This is a Jew. Come and slay him."

(And this *Hadith* continues after a few lines:)

And Isa (عليه السلام) will abandon the collection of zakah (officially). So, no zakah would be collected on sheep or camel (for everyone will be wealthy and there would not be

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[1] This reveals one of the etiquettes of congregational prayers that if a worthy man proceeds to lead the congregation and the iqamah is called and a more worthy man comes then even if the first imam requests him, he should not agree to lead the congregation but follow the first imam.

[2] Only Allah knows what door is meant. Shaykh Abu al-Fattah Abu Ghaddah suggests it is the door of the mosque.

anyone to receive *zakah*). Grudge and hatred would be wiped off and the venom of every renomous animal would be removed so that a young child would (safely) insert its hand in the mouth of a snake but it would not harm the child. A young girl would open the mouth of a lion with her hand but the lion would not hurt her and a wolf would live among a herd of sheep like a sheep-dog that guards them. The land would be replete with peace just as a vessel fills with water and there would be one *Kalimah* (for everyone). Thus, no one will be worshipped save Allah.[①] *(Ibn Majah, Abu Dawood, Ibn Khuzaymah, Hakim)*

14. It is reported by Sayyidina Abdullah bin Mas'ood رضی الله عنه that the Prophet ﷺ said: On the night of mi'raj I met Ibrahim, Musa and 'Isa (عليه السلام) and they began to talk about Qiyamah (the Last Hour). So they asked Ibrahim (عليه السلام) about it and he said, "I do not have any knowledge of it." Then, they turned to 'Isa (عليه السلام) and he said, "As far as the time of Qiyamah is concerned, the knowledge of it is with none but Allah. That is confirmed. However, the *Word* that Allah has given me is that Dajjal will make an appearance and I will have with me two fine, soft swords and immediately on seeing me, he would begin to dissolve like pewter (or lead) and Allah would destroy him. Rocks and trees will call out, O brave Muslim, an infidel is (hidden) under me. Come, slay him! Hence, Allah will kill all those disbelievers.

Then all the people will return to their cities and homelands. The Yajooj and Majooj will come out. They will hasten out of every mound and seem to be sloping down (because of their large multitude). They will destroy the cities and ravage whatever they pass on. They will drink and

① The *Hadith* does not end here but there are more details which the writer of this book has not included for the sake of brevity; those interested may see the Halabi edition where the full *Hadith* is reproduced.

consume all the water they come across (river, spring, well or lake, etc.)

People will come to me and complain about them and I will pray to Allah against them. So, Allah will destroy them and finish them and the earth would stink from the odour of their bodies. Then Allah will send down rain which will carry their bodies away to the oceans."

(The narrator said that he did not understand the other portion of the *Hadith* but another narrator, Yazeed bin Haroon said that he knew it and it was:) the mountains would be blasted and the earth would be stretched out like a straight hide. (The original narrator then continued:) Isa عليه السلام said, "The facts that my Lord has promised me include: when these things have happened then the Last Hour would be like the pregnant case whose master does not know when during the day or night the child may be delivered of a sudden." ***(Musnad Ahmad, Hakim, Ibn Majah,Ibn Abi Shaybah, Fath Al-Bari, Ibn Jarir, Ibn Al-Munzir, Ibn Murdawiyyah, Bayhaqi, Al-Durr Al-Manthoor.)***

15. It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "The Prophets are like brothers having a common father for the religion of all of them is one, but their mothers (*Shari'ah*)[1] different. And, I am nearest to Isa Ibn Maryam because there was no Prophet between me and him. He will descend. When you see him, recognise him (for his features are that) he will be of medium stature, red and white complexion, straight hair and such (straight and clean) that though they would not be wet yet it would seem that water drips down them. He will be dressed in light yellow coloured pair of garments. He will break the cross, kill swine, abolish jizyah, suspend all

[1] Religion is compared to father and *Shari'ah* to mother because the original religion of all Prophets is one; however *Shari'ah* meaning juristic laws were different for different communities (of Prophets).

(religious) communities to the extent that Allah will end all religions except Islam in his time and will eliminate the liar Maseeh al-Dajjal (also) in his time. There would be peace and tranquility on earth so much that even camels and lions, cows and leopards, sheep and wolves would roam about together. Infants and children will play with snakes and no one will hurt any other.

Isa عليه السلام will continue to live in the world as long as Allah wills. He will die then, and Muslims will offer his funeral prayer and bury him. *(Musnad Ahmad)*

16. It is narrated about Sayyidina Uthman bin Abu al-'Aas رضى الله عنه. Abu Nadrah (explained it and) said: We came to Uthman bin Abu al-'Aas on Friday to compare our copy (of a *Hadith* or Qur'an) with the one he had (to verify if our copy was correct). Then, when it was time for Friday prayers, he instructed us to have a bath and then perfume was brought to us. We applied it and went to the mosque and sat down next to a man who narrated to us a *Hadith* about Dajjal.

Then Uthman bin Abu al-'Aas رضى الله عنه came and we went over to sit next to him. Then he (Uthman bin Abu a-'Aas) said to us that he had heard the Messenger of Allah ﷺ say: There will be three cities of Muslims (i) at the point of convergance of two oceans[1] (ii) at Hirah[2] and (iii) at Syria.[3] It will happen three times that people will panic and soon Dajjal will appear among them. He will defeat the

[1] Obviously, it refers to Mediterranean Sea and the Persian Gulf (A.G.)

[2] Hirah is the place in Iraq near which the city Kufah was founded in the times of the Companions رضى الله عنهم.

[3] Syria at that time was not as limited as it is today. It extended from the river Farat (in Iraq) to al-'Areesh (at the borders of Egypt) and from the Arabian Peninsulla to the Mediterranean Sea. It included Jordan, Palestine, Lebanon, Baytal Maqdis, present Syria, Damascus, Tarabulus, Antokiya. (Mu'ajjim Buldan).

people on the eastern side and he will first make his appearance in the city at the convergance of two oceans. The people of this city will be divided into three groups. One of these groups will stay put at their place with the remark that they would observe who Dajjal is and what he does. The other group will go away to a nearby village while the third group will move away to the neighbouring city. There will be seventy thousand people with Dajjal who will have a particular kind of non-Arab cloak over themselves. Most of his followers will be women and Jews.

Dajjal will then go to another nearby city and its people will also be divided into three groups. One of these groups will adopt a wait-and-see policy, another will migrate to a village and the third to a nearby town in western Syrian.

And Muslims will (finally) concentrate in the valley Afeeq.[①] They will send their livestock to graze but all of them will perish. They will suffer heavily on account of that and will encounter deep hunger and severe hardship. Some of them will burn their bow-strips and eat them. While they live in this manner, someone will call out before dawn, "O People! One to hear you and help you has come to you!" They will hear him and say that it was someone with a full belly who calls out.

Then at the time of *Fajr* prayers, Isa Ibn Maryam عليه السلام will come. The Amir of the Muslims will invite him, O Rooh Allah, come lead the congregational prayer!" He will say, "Some people of this Ummah are *amir* of some others (so go ahead, you alone lead them)." Their amir will then lead them in prayers. Having offered the prayers, 'Isa عليه السلام will take his weapons and pursue Dajjal. On seeing him, Dajjal will begin to dissolve like pewter and Isa عليه السلام will

① A 2-mile long valley in Jordan (A.G, reference, Bulztan).

thrust his weapon in the middle of his chest and kill him, and his henchmen will suffer defeat. On that day, nothing will (allow them to) hide behind it. Even a tree will say, "O Believer, here is an infidel", and a rock will say, "O Believer, here is an infidel." *(Musnad Ahmad, Ibn Abi Shaybah, Jabarani, Hakim; Al-Dur Al-Manthur.)*

17. Sayyidina Samurah bin Jundub رضي الله عنه once narrated a lengthy *Hadith* while delivering a sermon during which he said: Then he (the Messenger of Allah ﷺ finished the prayer of *Kusoof al-Shams*[1] and) turned in salutation. He praised and glorified Allah recited the *Kalimah shahadah* and said:

O People! I am human and I am the Messenger of Allah so I remind you of Allah. If you feel that I have been deficient in preaching my Lord's message then you have not informed me of that so that I might have diffused the message as it should have been. But if you think that I have conveyed the message then too you have not let me know. (In short, you have not told me whether you have understood or not the messages of Allah that I have delivered to you.) On hearing this the people stood up and all of them said that they bore witness that he had conveyed to them the teachings of his Lord, and had been a well-wisher of his people, and fulfilled the duty that rested on him. Then the people kept quiet and he ﷺ said: أما بعد (And then,) some people suggest that the eclipse of the sun and of the moon and the changes in their rising points are forebodings of death of prominent people on earth. These people lie. The correct word is that of the signs of (the power of) Allah, these, too, are signs through which Allah examines His slaves and sees who among them repents. By Allah, when I was occupied in prayer, I saw those (great) events which you

[1] Solar eclipse.

will encounter in this world and the Hereafter.

And by Allah! Until thirty liars come to you, the Last Hour will not come. The last of the liars will be the one-eyed Dajjal whose left eye would be *Mamsooh*[1] (wiped out), like the eye of Abu Tihya (an elder Ansar Companion). When he comes, he would claim to be divine. So, anyone who believes in him and confirms and follows him, none of his past pious deeds will benefit him. (By turning an apostate, he will lose all his past righteous deeds and they will become worthless.) And as for one who disobeys and denies him, he will not be punished for any of his past (mis) deeds (and all his sins will be forgiven).

Dajjal will overrun all the lands on earth except the Haram (Makkah and Madinah) and Bayt Al-Maqdis. He will enclose and encircle the Believers in the Bayt Al-Maqdis. They will be in a great difficulty. So, Isa Ibn Maryam عليه السلام will descend amongst them in the morning and Allah will defeat Dajjal and his army to such an extent that the foundation of a wall and root of a tree would announce, "O Believer! This infidel has concealed himself behind me. Come, slay him."

And that event (of the Last Hour) will not happen until you see those events which are very great in your sight. At that time, you will keep asking one another, "Did the Prophet(ﷺ) say anything about it?"

Also, the Last Hour will not come until the mountains

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[1] *Mamsooh* is something over which a hand is passed. It means that his left eye would be so much without light that it would seem that someone has rubbed it with his hand and extinguished its light. It is stated in some reliable narrations that his eye would be bulging out like a piece of grape, and that refers to his right eye. This is explained in the *Hadith* (# 35) which follows. In short, both his eyes will be defective, the left *Mamsooh* (without light, extinguished) which was called *Tafi'ah* طافئة in *Hadith* # 5 and the right eye bulging out like a grape-piece about which *Hadith* # 35 says: بعينه اليمنى, كأنها عنبة طافية.

move from their positions. Then there would be the extraction (of souls, meaning that the Last Hour would come). Here, the Prophet ﷺ made a gesture with his hand.

Tha'labah bin 'Abbad (who heard this *Hadith* from Sayyidina Samurah bin Jundub رضى الله عنه) has said, "I then attended and heard another sermon (of Samurah bin Jundub) and he related the same *Hadith* again without changing the order of the words[1]." *(Mustadrak, Hakim, Musnad Ahmad, al-Dur al-Manthur, Ibn Khuzaymah, Tahawi, Ibn Hibban, Ibn Jarir, Kanz al-Ummal, Abu Dawood, Nasa'i, Tirmizi, Ibn Majah, and Bukhari also has transmitted this Hadith in brief.)*

18. It is stated by Sayyidina Abdullah bin Umar رضى الله عنه that the Messenger of Allah ﷺ said, "How can that *Ummah* perish when I am there in its early period and 'Isa in the final era." *(Hakim, Kanz-ul-Ummal, al-Dur al-Manthur, Mishkat, Nasa'i.)*

19. The front-rank *taba'ee* Jubayr bin Nufayr رحمة الله عليه has stated that the Messenger of Allah ﷺ said, "Allah will certainly not let that *Ummah* despair in whose beginning am I, and in whose last day is Isa." *(Ibn Abu Shaybah, al-Hakim, Tirmizi, Hakim, al-Dur al-Manthur.)*

20. Abu Al-Tufayl al-haythi has said that while he was in Kufah, the rumour got around that Dajjal had appeared. So, they went to Huzayfah bin Aseed رضى الله عنه and said to him, "Dajjal has come!" He said to him (Abu al-Tufayl), "Sit down! So, he sat down and, meanwhile, it was announced that the rumour was a lie of a liar.

Then Huzayfah (رضى الله عنه) said: If Dajjal had come in your time, even the children would have cast stones at him. He will come in the times when there would be very few pious people, weakness would come over religion and there

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[1] It reflects on the extreme carefulness and great memory of the Companions رضى الله عنهم. They did not alter the sequence of the words of *Hadith* when they narrated it. May Allah reward them, the best of rewards. (Aameen)

would be mutual animosity. He would descend in every valley and travel long distances at quick speed as though earth was rolled up for him as the hide of a ram is rolled up. He will come to (the vicinity of) Madinah and have an upperhand outside of Madinah but he will be precluded from (going into) Madinah.[1] He will go upto the mountain of Eeliya (Bayt al-Maqdis) and surround a group of Muslims. Their amir will tell them, "What delays you from fighting this rebellions man. (Come fight him) until you meet Allah or return triumphant." Thus, the Muslims would resolve to fight him when it dawns. But, as morning dawns, Isa Ibn Maryam will be with them. Accordingly, Isa عليه السلام will kill Dajjal and defeat his associates. *(Mustadrik, Hakim, Al-Dur Al-Manthur)*

21. Sayyidina Anas رضى الله عنه said that the Messenger of Allah ﷺ said, "Some people of my *Ummah* will meet Isa Ibn Maryam and will participate in the war with Dajjal." *(Dar Al-Manthur, Mustadrik, Hakim, Kanz Al-Ummal, Ibn Khuzaymah, Awsat, Tabarani, Majma' Az-Zawa'id.)*

22. Sayyidina Anas رضى الله عنه quoted the Messenger of Allah ﷺ as saying, "Whoso of you meets Isa Ibn Maryam may convey to him my *salaam*." *(Al-Dur al-Manthur, in reference to Mustadrak, Hakim.)*

23. Sayyidina Wathilah رضى الله عنه said that he heard the Messenger of Allah ﷺ say that until ten signs are witnessed, the Last Hour will not come.[2] (i) a case of sinking in the earth in the east, and (ii) in the west, and (iii) in the Arabian Peninsula, (iv) Dajjal, (v) smoke, (vi) descent of 'Isa, (vii) Yajooj and Majooj, (viii) beast (of earth), (ix) rising of the sun from the west, (x) a fire that will begin from the depths[3]

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[1] It has been stated clearly in the *Ahadith* that the angels would guard all roads leading to Madinah and he will not be allowed to enter it.

[2] The signs have been explained in the footnote to *Hadith* # 8.

[3] *Hadith* # 8 tells us that the fire will begin in Yaman and this *Hadith* does not contradict it because Aden is in Yaman. The word depth is explained in *Hadith* # 37, following.

of Aden and drive the people to *mahshar* (gathering place), gathering together tiny and huge ants (that is, every small and big, weak and strong man in the assembling place). *(Tabarani, Hakim, Ibn Marduwiyah, Kanz ul-Ummal.)*

24. Sayyidina Abu Hurayrah رضى الله عنه said that he heard the Messenger of Allah ﷺ say that 'Isa Ibn Maryam would descend and (with the exception of the first prayer, the *Fajr*,) he would lead Muslims (in the other prayers)[1] and in the prayers when getting up from the bowing posture (ruku') he will say (in supplication)[2] after سمع الله لمن حمده, "May Allah slay Dajjal and give supremacy to the Believers!" (Sa'ayah, sharah waqayah in reference Ibn Hibban, *Majma' Az-zawa'id* in reference *Bazzar*.)

25. It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "If I live long, I hope to meet 'Isa Ibn Maryam. But if I die earlier then those who meet him may convey my *salaam* to him."

This *Hadith* has been transmitted by Imam Ahmad in Musnad in a *marfoo'* manner (that is, declared it as a saying of the Prophet(ﷺ). Imam Ahmad has also transmitted in his

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[1] We have seen in previous *Ahadith* that Imam Mahdi will lead the first prayer after the coming of Sayyidina 'Isa عليه السلام.

[2] Mufti Muhammad Rafee' Usmani adds here that he believes that these words would be said by way of supplication and the translation has been made accordingly. This deduction is made from the style of the *Hadith* which says that without any addition سمع الله لمن حمده will be followed by the words قتل الله الدجال واظهر المؤمنين and the words سمع الله لمن حمده are words of supplication and the attached words should also be considered as such. It seems it would be like *du'a qunoot nazilah* which is made after *ruku'* in the second *raka'ah* of the *Fajr* prayers to request for safety of Muslims from anxiety and problems, and then the worshippers go into *sajdah*. However, Shaykh Abdul Fattah Abi Ghaddah has held that these words form an objective sentence. There are objections that Dajjal is reported in other *Ahadith* to have been killed by Isa عليه السلام with his weapon at Ludd while Shaykh Abu Ghaddah's contention means that Isa عليه السلام killed Dajjal while he (Isa عليه السلام) was occupied in prayer. He answers the objections by citing his Shaykh who asserts that it is possible that he may pray the *salah Al-Khawf* (prayer of fear) at the gate of Ludd and during the prayers he might see Dajjal and kill him with his weapon while still engaged in prayers. But Allah knows best.

Musnad *Hadith* with the same words with another chain of narrators in a *mawqoof* manner (that is, the saying is attributed not to the Prophet ﷺ but to Abu Hurayrah رضی الله عنه). The lines of transmission of both narrations are correct while one represents it as the saying of the Prophet ﷺ and the other as of Sayyidina Abu Hurayrah رضی الله عنه.

However, if anyone ponders over the *Ahadith* in this chapter, he will realise that the Prophet ﷺ has himself given instructions (to his Ummah) to convey his *salaam* to Sayyidina Isa عليه السلام. Thus, to this extent this *Hadith* is correct both ways, *marfoo'* and *mawqoof*. As for its first sentence, "If I live long (enough), I hope to meet Isa Ibn Maryam, if we ponder on the *Ahadith* in this chapter, we will conclude that this saying is of Sayyidina Abu Hurayrah رضی الله عنه alone, not of the Prophet ﷺ. This is because it has been clearly stated in many *Ahadith* that the Prophet ﷺ would have died when Sayyidina Isa عليه السلام descends to earth. For example, *Saheeh Muslim* and *Mustadrak Hakim* have quoted the Prophet ﷺ as saying, "Isa (عليه السلام) will come to my grave and present *salaam* to me and I will respond to his *salaam*.[1]

26. It is stated by Sayyidina Abdullah bin Salam رضی الله عنه that the Torah has described Muhammad (ﷺ) and (has stated) that Isa Ibn Maryam will be buried by his side.[2] *(Tirmizi, Al-Dur Al-Manthur)*

27. Sayyidina Ibn 'Abbas رضی الله عنه has stated that the Messenger of Allah ﷺ said that such a people will never be destroyed who have me in their beginnings and 'Isa عليه السلام in their concluding days and Mahdi in the intermediary[3] period. *(Nasa'i, Abu Na'eem, Hakim, Ibn 'Asakir, Kanz Al-Ummal and Al-Siraj al-Muneer.)*

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[1] *Hadith* # 4, concluding portion.

[2] Hence, space is set apart in the *Rawda* for the grave of Sayyidina 'Isa عليه السلام.

[3] The intermediary period means attached to the concluding period and before it because 'Isa عليه السلام will come in the times of Imam Mahdi and he will offer prayers in the leadership of Imam Mahdi as we have seen in earlier *Ahadith*.

28. It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "No one except Isa Ibn Maryam has the strength to kill Dajjal." *(Jami' Al-Sagheer in reference to Abu Dawood, Tyalsi, Al-siraj Al-Muneer)*

29. Sayyidina Jabir bin Abdullah رضي الله عنه said that a Madinan jew women gave birth to a male child whose eye was without light (and) bulging out. The Messenger of Allah ﷺ became worried that he might be Dajjal.[1] (so he went to see him.) He was (lying down) under a sheet, and he was saying something unintelligible. So, his mother warned him,[2] "O Abdullah, this is Abu al-Qasim[3] (ﷺ) come to see you! Go to him!" On hearing that he removed the sheet and came out of it. The Messenger of Allah ﷺ remarked, "What has happened to his mother. May Allah perish her, if she had left him (to his own) then he might have disclosed his true nature. (We would have found that out by hearing what he said to himself in solitude.)" The Prophet ﷺ then asked the boy, "O, Ibn Sa'id![4] What do you see?" He said, "I see truth and I see falsehood and I see a throne (laid out) on water.[5] (The narrator of this *Hadith* Sayyidina Jabir رضي الله عنه said

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[1] This was because he had many signs which pointed out to Dajjal. But, one of the signs is that Dajjal would not enter Madinah or Makkah but this child was born in Madinah, grew up there and when he was a young man went to Makkah and performed Hajj in the company of the Companions رضي الله عنهم. Then why doubt that he was Dajjal? The answer is that until then, the Prophet ﷺ was not informed by *wahy* (revelation) that Dajjal would not enter Makkah and Madinah and when he received *wahy* informing him of it, he felt at ease and no more had any doubt.

[2] Many names for the boy have been suggested in narratives, Abdullah, Ibn Sa'id, Ibn Al-Sa'id, Ibn Siyad. Ibn Al-Siyad and Safi. These are all his names. Perhaps he was named Abdullah when he became a Muslim. Perhaps his mother had called him out with the name of his childhood but the narrator mentioned his Muslim name. (A.G.)

[3] Abu al-Qasim is the *Kunyah* of the Prophet ﷺ.

[4] The Prophet ﷺ was informed that the child speaks unusually and reveals something of the unseen. That is why he put that question to him.

[5] In another version in *Musnad Ahmad* it is stated that the child gave this reply, "I see a throne on the ocean," so the Prophet ﷺ said, "That is the throne of Iblis."

that) his position was not clear to the Messenger of Allah ﷺ, so he asked, "Do you bear witness that I am the Messenger of Allah?" He retorted, "Do you testify that I am Allah's Messenger?" The Prophet ﷺ asserted, "I believe in Allah and His Messengers (and you are not one of those that I should believe in)." Then the Prophet ﷺ returned from there and left him to his ownself.

The Prophet ﷺ went to him once more after that and found him in a palm field. Again he was muttering something to himself and again his mother disclosed to him, "O Abdullah, Abu Al-Qasim (ﷺ) is here!" The Prophet ﷺ said, "What is wrong with this woman? May Allah cause her to perish, if she had not spoken he would have revealed his true self." (Sayyidina Jabir رضی الله عنه said that) it was the Prophet's ﷺ desire to listen to what he said (while he was unaware of the Prophet's ﷺ presence) so that it may be known if he was Dajjal or not.

The Messenger of Allah ﷺ asked him, "O Ibn Sa'id,[1] what is it that you see?" He said, "I see the Truth and I see falsehood and I see a throne spread out on water." The Prophet ﷺ asked him, "Do you testify that I am the Messenger of Allah?" But, he put in a counter question, "Do you testify that I am Allah's Messenger?" The Prophet ﷺ said, "I believe in Allah and His Messengers." In short, (the second time too) his identity remained doubtful to the Prophet ﷺ and he went away from him leaving him (to his condition).

Then the Prophet ﷺ went to him a third or fourth time. There was a group of his Companions رضی الله عنهم with him and they included Abu Bakr رضی الله عنه and Umar bin Al-Khattab رضی الله عنه, and the narrator (Jabir رضی الله عنه) too. The Messenger of Allah ﷺ advanced forward in the hope that he might hear something of what he says but his mother (again)

spoke before the Prophet ﷺ could hear anything, "O Abdullah, This Abu al-Qasim (ﷺ) has come." The Messenger of Allah ﷺ remarked, "What has happened to her. May Allah destroy her. If she had left him alone, he might have disclosed (his true position)".

Then, the Prophet ﷺ asked, "O, Ibn Sa'id, what do you see?" He said that he saw the Truth, he saw falsehood and he saw a throne on water. The Prophet ﷺ asked him if he bore witness that he was the Messenger of Allah, but he responded with his own question, "Do you testify that I am Allah's Messenger?" The Prophet ﷺ told him, "I believe in Allah and all His Messengers (but you are not one of them that I should believe in)." In short, (again) the boy's credentials remained unconfirmed and the Prophet ﷺ said to him, "O, Ibn Sa'id, I have concealed[1] something in my heart to examine you. Tell us what it is." He said, "al-Dukh, al-Dukh!"[2] The Prophet ﷺ said, "Be disgraced! Be disgraced!"

Sayyidina Umar bin al-Khattab رضى الله عنه requested the Prophet ﷺ to permit him to kill the boy but the Prophet ﷺ said, "If he is really that one (Dajjal) then you are not the person (to kill him, because) Isa Ibn Maryam عليه السلام is the person to kill him. And, if he is not that one then it is not allowed to you to kill anyone under (our) protection."[3]

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[1] Another version discloses that the Prophet ﷺ had thought of this verse of the Qur'an:

فارتقب يوم تأتى السّماء بدخان مبين

{So wait (O Prophet) for the Day when the heaven shall bring a manifest smoke} (44:10)

[2] The verse refers to *Ad-Dukhan* (smoke) and he could not disclose even the word *Ad-Dukhan* let alone the whole verse. The Prophet ﷺ tried him in order that the Companions may realise that the boy was a soothsayer and under a devil's influence who speaks through him.

[3] *Ahl uz-Zimmah* and *Zimmi* are the disbelievers or people of the Book who live in an Islamic country which agrees to protect their lives and property.

(Sayyidina Jabir رضی الله عنه) said that the Prophet ﷺ continued to suspect that he was Dajjal[1]. *(Musnad Ahmad, Kanz Al-Ummal* in reference to *Al-Mukhtarah)*

30. It is narrated by Sayyidina Aws bin Aws al-Thaqafi that the Messenger of Allah ﷺ said, "Isa Ibn Maryam will descend on the eastern side of Damascus near a white minaret." *(Al-Dur Al-Manthur* in reference to *Tabarani, Kanz ul-Ummal, Ibn 'Asakir, etc.)*

31. It is stated by Sayyidina Jabir bin Abdullah رضی الله عنه that the Messenger of Allah ﷺ said: Dajjal would come at such a time when weakness will have come over religion and knowledge will be on the wane. His stay (in the world after appearance) would be forty days. During this time he would move about. Of these forty days, one day would be equal to a year, one day equal to a month, one day equal to a week and the remaining days would be like normal days.

He will have a donkey that he would ride and whose two ears would be forty cubics apart. Dajjal will tell the people, "I am your Lord," although he would be one-eyed and (it is obvious) your Lord is not one-eyed. (Hence,) it is very easy for you to decide that he is not your Lord. The letters *Kaf* (ک) *faa* (ف) *raa* (ر) would be written between his two eyes on his forehead (meaning کفر Kafir, unbeliever) which every Believer will be able to decipher whether he knows to write or not.

He will go to every (water and valley) place except Madinah and Makkah for Allah has forbidden him these two cities. The angels will stand (guard) at the doors (roads) of these cities (so that Dajjal may not enter them).

He will have with him (stocks of) bread like mountains. Every one except those who toe his line will be

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[1] That is, until he learnt through *wahy* that Dajjal would not enter Makkah and Madinah, the Prophet ﷺ continued to suspect him but when he learnt it, he no longer suspected him.

in difficulty. He will have two rivers of which I know more than he does. One of the rivers, he will call paradise, and the other, he will call Fire. So, anyone who is admitted to the river which Dajjal calls paradise will actually go to the fire and he who is sent to the river which Dajjal calls fire will in fact be paradise.

Allah will send the devils with him who will speak to the people. The way in which the people will be tried through him will include his commanding the clouds to pour rain and they will be seen sending down rain. He will slay a man and people will see him reviving the man. Apart from this man, Dajjal will not have power over anyone to kill or revive him). He will ask, "O People! Can anyone but Lord do anything like it? (This is evidence that I am your Lord.)

The Muslims will flee to the *Jabl Dukhan* in Syria and Dajjal will pursue them and surround them there. This will be a very severe seige. The Muslim will be in much difficulty.

Then, at the time of *Fajr*, Isa Ibn Maryam will come down. He will address the Muslims, "What prevents you from going to this filthy liar?" The Muslims will say that this man is a jinn[1] (and so it is difficult to fight him).

In short, the Muslims will advance and Isa Ibn Maryam will be with them. The *iqamah* will be called for the prayers and 'Isa عليه السلام will be requested, "O Rooh Allah[2] come forward (and lead the prayers)." He will say, "Your imam should come forward and lead the prayers."

After having offered the *Fajr* prayers, these people will advance towards Dajjal and the liar, on seeing Isa عليه السلام, will begin to dissolve as salt dissolves in water. Isa عليه

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[1] Perhaps some Muslims might take him to be a jinn on being impressed by his sleight of hand, jugglery and mesmerism, or they may say it by way of comparison that he behaves like a jinn.

[2] This is the title of Sayyidina Isa عليه السلام.

السلام will go to him and kill him. Then the trees and rocks will call out, "O Rooh Allah, this here is a Jew." Hence, Isa عليه السلام will kill every follower of Dajjal. *(Musnad Ahmad, Mustadrak Hakim)*

32. It is narrated by Sayyidina Imran bin Husayn رضى الله عنه that the Messenger of Allah ﷺ said, "A section of my *Ummah* will keep itself steadfast on Truth against its enemies until, by the Command of Allah (near the Last Hour), Isa Ibn Maryam عليه السلام will descend. *(Musnad Ahmad)*

33. Sayyidah Ayshah رضى الله عنها said that the Messenger of Allah ﷺ once came home while she was weeping. He asked her why was she weeping and she said, "Messenger of Allah, I have remembered Dajjal (and I weep out of fear)." He said, "If Dajjal comes during my lifetime then I am enough for you but if he comes after me then (you should not fear him because the fact that he will be one-eyed is enough to reject his claim of divinity for) your Lord is not one-eyed. He will come out at Yahoodiyah[1] a place in Isfahan. He will advance to Madinah and camp outside it. Madinah will have seven doors (or roads) in that time and two angels will stand at every passage. (They will not allow him into Madinah.) The evil people of Madinah will go away from Madinah to him until he goes to the gate of Ludd in Palestine, Syria.

Then Isa عليه السلام will descend and slay him. Then Isa عليه السلام will live in the world for forty years as a just imam and fair ruler." *(Musnad Ahmad, Al-Dur Al-Manthur* with reference to *Ibn Abu Shaybah.)*

34. It is stated by Sayyidina Abdullah bin Umar رضى الله

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[1] Isfahan is a well-known place in Iran. Allama Yaqoot Hamawi has mentioned in *Mu'ajj'im Al-Buldan* that when Bakht Nas drove the Jews out of Bayt al-Maqdis, a few of them settled down at a place in Isfahan. They constructed houses, etc. here, and their children grew up here and spread. They called this place Yahoodiyah. (A.G.)

عنه that the Messenger of Allah ﷺ said, "Isa Ibn Maryam will descend. The moment he sees him, Dajjal will begin to melt away (out of fear) as fat melts, and he will kill Dajjal. He will (also) disperse the Jews from there and all of them will be killed. Even stones will shout, "O slave of Allah, this is a Jew, come kill him." *(Muslim*[1], *Kanz ul-Ummal* with reference *Ibn Abu Shaybah)*

35. Sayyidina Safinah رضى الله عنه the freed slave of the Prophet ﷺ has said that once the Prophet ﷺ delivered a sermon, saying, "Listen! Every Prophet who has come before me has warned his people of *Dajjal*. He will be blind in the left eye[2] and on his right eye[3] there will be a thick speck[4] and between his two eyes (on the forehead) will be written *kafir*.[5] He will have with him two valleys one of which will be paradise and the other fire (but in truth it would be the reverse for) his fire will be paradise and (his)

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[1] Also found in *Musnad Ahmad* and in *Muslim* and in *Bukhari* it is in brief.

[2] It is the very eye described in some *Ahadith* as طافئة (tafiah, spelled with a hamzah after faa) meaning without light and in some versions ممسوح العين اليسرى (the rubbed lefteye).

[3] It is the eye called طافية (tafiyah, spelled with a yaa after faa) meaning bulging out, swollen. Some versions describe it like a swollen grape but *Hadith* # 36 calls it too as ممسوحة.

[4] This represents the word ظفرة (zafarah). It is the flesh that grows on the corner of some people's eyes. Sometimes it spreads to the pupil and over it. (A.G.)

Observation: Dajjal is called blind in the left eye in some *Ahadith* but in the left eye in some *Ahadith* but in the right in some others. On the face of it, this is contradictory but this *Hadith* makes the truth very clear. Both the eyes of Dajjal will be defective, the left will be without light طافئة and the right will bulged out because of a web in the eye and will be like a piece of grape. His eyes are described in footnotes to *Hadith* # 5, 17.

[5] The word would truly be written and it is not beyond the powers of Allah. It is also possible that the Hadith does not mean that it will be actually written but these words may be used figuratively. Both his eyes will be a clear proof that he is an unbeliever (*Kafir*). In spite of being one-eyed he would claim divinity, enough for every believer to recognise that he is a *kafir*.

paradise will be fire.

There will be two angels with him who will resemble two Prophets of the (several) Prophets (of the past). If I wish I could give you the names, and the names of the ancestors, of both the Prophets (but there is no need or wisdom in doing that).

One of the angels will be to the right of Dajjal and the other to his left. This will be to examine (and try people). Dajjal will ask, "Am I not your Lord? Do I not give life and take it away?" One of the angels will answer, "You have spoken a lie."[1] (But) no human being will hear this angel's answer but the other angel will hear it. And he (the other angel will say to the first angel), "You have spoken the truth." All those present will be able to hear this answer and imagine that this second (angel) confirms what Dajjal says (although he would be confirming the first angel who told Dajjal that he was lying).

He will then go towards Madinah but he will not be allowed to enter it. (He will not have the power to enter it.) Hence, he will say, "It is the city of that man[2] (so I could not enter it).

Then he will go to Syria and Isa عليه السلام will descend and kill him near the valley called *Afeeq*.[3] *(Musnad Ahmad, Al-Dur Al-Manthur* with reference to *Ibn Abu Shaybah.)*

36. Sayyidina Huzayfah رضى الله عنه has said that the Messenger of Allah ﷺ said: As for the things that Dajjal will have, I know them better than Dajjal. He will have two rivers one of which will seem to the onlooker as a blazing fire and the other white water. Any of you who encounters

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[1] Meaning, you have no power to give life or to take it away.

[2] Meaning, the Messenger of Allah ﷺ.

[3] This valley is in Jordan whose borders are by Palestine. Hence, this *Hadith* does not contradict the *Ahadith* that say that he will be killed near the gate Ludd. This valley is also mentioned in *Hadith* # 16, which may be referred to.

it, should shut (his) eyes and drink water from the river which seems to be a fire because (in fact) it is cool water, and he should keep himself away from the other river because that is torment.

And know that the word *Kafir* will be written on his forehead and he who knows to write will read it as also he who cannot write. One of his eyes will be *Mamsooh* (rubbed out) having a speck on it.[1]

He will last be seen at Afeeq valley in Jordan. Everyone who believes in Allah and the Last Day will be present in Jordan at that time. (There will be war between the Muslims and the army of Dajjal and) he will kill one-third of the Muslims, defeat one-third and drive them away, and let alone (the remaining) one-third. At night, some of the Believers will say to the others, "What stops you from meeting your (martyred) brothers (and gaining martyrdom) to obtain the pleasure of your Lord? Whoever has something to eat should give it to his (Muslim) brother. When it is dawn, offer the *Fajr* prayers earlier (than usual and then march forward to fight the enemy."

As these people prepare to pray the *Fajr*, Isa عليه السلام will descend before them and offer the prayers with the congregation. Having offered the prayers, he will make a gesture with his hand suggesting that they should move away from between him and the enemy of Allah (Dajjal, so that the latter may see him).

Abu Hazim (one of the narrators of this *Hadith*) has said that Abu Hurayrah رضی الله عنه said that (on seeing Sayyidina Isa عليه السلام) Dajjal will melt away in the same way as fat melts in sunlight. And Abdullah bin Amr رضی الله عنه said that (he will dissolve) like salt dissolves in water. Allah will give the Muslims an upperhand over Dajjal and his army. They will kill all of them, and trees and rocks will point out,

[1] See footnote to *Hadith* # 35.

"O slave of Allah! O slave of ar-Rahman! O Muslim, this is a Jew. Kill him."

In short, Allah will wipe out all of them and let the Muslims triumph. Muslims will smash the cross and kill swine and abolish *jizyah*.

Muslims will live in this condition until Allah sends Yajooj and Majooj. Their first batch will drink away the water of the river (Tabariyah). When the last of them reach that place the first would have consumed all water not sparing even a drop. Consequently, this last batch will comment, "There are indications of water here in past ages."

The Messenger of Allah, Isa عليه السلام followed by his companions will enter the city of Palestine, known as Ludd.

Yajooj and Majooj will say that they had overrun the people of earth and must now fight the dewellers of the heavens. At this point, Allah's Messenger Isa عليه السلام will supplicate Him and He will grow a boil[1] (or a wound) in their necks as a result of which none of them will survive. But the bad-smell from their corpses will worry the Muslims. So, Isa عليه السلام will make a supplication to Allah who will send a wind on (the corpses of) Yajooj and Majooj and it will carry and deposit them into the oceans. (*Mustadrak Hakim, Kanz ul-Ummal* with reference to Ibn 'Asakir. This *Hadith* is also found in *Muslim*, in brief.)

37. It is stated by Sayyidina Huzayfah bin al-Yaman رضى الله عنه that the Messenger of Allah ﷺ said, "(Of the great signs of the Last Hour) the initial signs are (i) Dajjal, (ii) coming of Isa عليه السلام, (iii) a fire that will begin from the depths of Aden[2] and drive people away towards the

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[1] *Hadith* # 5 says that Allah will cause a worm to grow in their necks but this *Hadith* speaks of a boil. Clearly, the worm will grow into their necks and cause a boil or wound which will bring death to them.

[2] These words stand for the Arabic قعر عدن. Allama Nawawi رحمة الله عليه explains it: ومعناه.....عدن "The fire will spread from under the ground in Aden (Sharah Muslim, Nawavi V-2 P-393, Asah al-Mutali', Delhi)

gathering place." (al-Dur al-Manthur in reference to Ibn Jarir.)

38. Sayyidina Abdullah bin Mughaffal رضى الله عنه has stated that the Messenger of Allah ﷺ said, "Allah has not sent a trial after the creation of Aadam (neither will he send one) upto the Last Hour as severe as the trial through Dajjal. And, I have related such things (signs) about him as no Prophet before me has.

His complexion will be dark brown and his hair will be curly. His left eye will *Mamsooh* (without glitter) and on his (right)[1] eye will be a swelling. He will cure those who are born blind and lepors. He will claim to be the Lord and anyone who says (to him), "My Lord is Allah", will have passed the trial (without punishment) but he who (agrees with him and) says, "You are my Lord", will be involved in trial (and punished and Dajjal will continue to live with them as long as Allah wills). Then Isa عليه السلام will descend and confirm Prophet Muhammad ﷺ and follow his *Shari'ah*. He will be a guided imam and a just ruler and he will kill Dajjal. *(Kanz Al-Ummal* in reference to *Tabarani*, and *Fath Al-Bari.)*

39. Sayyidina Huzayfah bin al-Yaman رضى الله عنه said that while the (other) Companions of the Prophet ﷺ asked (him) about good and piety, he used to ask him about evil and bad, fearing that he may get involved in evil. (In the concluding portion of this *Hadith*, Sayyidina Huzayfah رضى الله عنه adds) that he asked, "Messenger of Allah, what will happen after the inviters to evil (have come)?" He said, "Coming of Dajjal." So, I asked, "Messenger of Allah, what will Dajjal bring?" He said, "He will bring a fire and a river. Anyone who falls down in his fire will be assured of reward and his sin (that he might have committed earlier) will be forgiven.[2]

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[1] Eyes of Dajjal have been discussed in footnotes to *Hadith* # 5, 17, 35.

[2] Anyone who disobeys Dajjal and is punished by him in his fire will get a reward in the Hereafter and his sins will be forgiven.

Huzayfah then asked, "Messenger of Allah, what will happen after (the coming) of Dajjal?" He said, "Isa Ibn Maryam (will descend)." He then asked, "Then, what will happen after Isa Ibn Maryam?" He said, "If anyone's she-horse delivers a young, he will not have an opportunity to ride it before the coming of the Last Hour."[1] (*Kanz ul-Ummal, Ibn 'Asakir* in reference to *Ibn Abu Shaybah.*)[2]

40. Sayyidina Abdullah bin Samurah رضی الله عنه has said that Khalid bin Walid رضی الله عنه sent him (to Madinah) to the Messenger of Allah ﷺ from the Ghazwah (Battle) of Mutah to convey to him the tidings (of victory). (But the Prophet ﷺ was already aware of the state of affairs through revelation.) So, when he presented himself and submitted to him, "Messenger of Allah," he interjected, "Abdur Rahman, wait a moment." (He meant to say that he knew everything and he would himself reveal that.) "The banner was in the hands of Zayd bin Harithah but he was martyred while fighting. May Allah show mercy to Zayd. Then Ja'far took hold of the banner and he (too) was martyred while fighting. May Allah be merciful to Ja'far. Then Abdur Rahman bin Rawahah held the banner but he (too) was martyred while fighting. May Allah show mercy to Abdullah. Then Khalid bin Walid took over the banner and Allah let him be triumphant. And, there is a sword[1] among the swords of Khalid." (The *Hadith*

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[1] One of the meanings could be that the Last Hour would follow Isa علیه السلام quickly on heels so that there is no opportunity to ride the mare and the other meaning may be that *jihad* would be abolished after the death of Isa علیه السلام and no one would ride a horse to engage in jihad. But Allah knows best. (Muhammad Rafee'.)

[2] Some portions fo this *Hadith* are also found in *Bukhari, Muslim, Abu Dawood, Ibn Majah, Nasai and Hakim.*

[1] Mawlana Muhammad Idrees Kandhalwy رحمہ اللہ has cited the quotation of Mawlana Muhammad Ya'qoob رحمہ اللہ علیہ with proper authentication: "The earnest desire of Khalid bin Walid to gain martyrdom in jihad was not to be fulfilled because the Prophet ﷺ had described him as Saif Allah (sword of Allah) and that canot be broken. Hence, he could not get his wish fulfilled. (A.G.)

concludes) "Isa bin Maryam will surely find among my *Ummah* those who will be born after me and will help him in his company." (*Al-Dur Al-Manthur* in reference to *Nawadi al-Usool, Hakim tirmizi* and *Kanz ul-Ummal* in reference to *Abu Nu'aym*)

Thus far forty *Ahadith* are reproduced, which are saheeh or *hasan* according to the classification of scholars of *Hadith* (none is *da'eef*--weak). The *Ahadith* reproduced by narrators of *Hadith* in their Books without Comment[1] (that is, they have not clarified whether the *Ahadith* are *Saheeh* or *Hasan* etc.)

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[1] The readers are aware, of course, that the *Ahadith* of this book are selected by the well-known Imam of *Hadith* and great teacher Mawlana Anwar Shah Kashmiri رحمة الله عليه. He searched different books and collected forty *Ahadith* which are all sound and strong, some rating *Saheeh* and some others *Hasan* but none of them *da'eef*. These forty have been reproduced in the preceeding pages. But the *Ahadith* that are to follow are reproduced from books whose authors do not rate them as *saheeh* or *hasan* and make no comments at all. The Mawlana, too, could not find time to investigate the ratings of these *Ahadith* to determine whether they are *saheeh*, *hasan* or *da'eef*, etc. Therefore, we have distinguished these *Ahadith* from the previous with the foregoing caption and in this way we call upon the *Ulama* to investigate the true nature of these *Ahadith* and determine whether they are *saheeh, hasan*, etc. May Allah reward Shaykh Abdul Fattah Abu Ghaddah the well-known religious scholar of Syria who undertook this task and accomplished it very carefully. He has reproduced in his Arabic marginal notes to the Halabi edition of this book the valued opinion of scholars of *Hadith* on these *Ahadith*. I have a copy before me and I learn from it that of the *Ahadith* upto # 101, three are *da'eef* (# 48, 50 and 71) and four are *Mawdoo'* (# 42, 43, 49 and 60). The brief footnotes of the Urdu (and English) book are not enough to reproduce his complete investigation. Those people who wish to study the comments may read the Halabi edition of *Al-Tasreeh Bimaa Tawatar fi Nuzool Al-Maseeh* as revised by Shaykh Abdul Fattah. However, we might comment here that the scholars often rate a *Hadith* as *da'eef* or *Mawdoo'* on the basis of a word or line of transmission but it is *saheeh* or *hasan* on the basis of other words or lines of transmission. Hence, if we come across a weak *Hadith*, it does not entitle us to reject possibility of another *Hadith* of the same subject as being sound and strong unless the scholars themselves guide us in this regard. It is easy for our readers to now understand that the three 'weak' *Hadith* and the four 'invented' detract nothing from the real topic (descent of Maseeh عليه السلام) which is the subject of our book. If this subject is discussed in a *Hadith* that is *Mawdoo'* or *da'eef* in transmission then it is also discussed in many *Ahadith* that are very strong (in transmission) as is evidenced in all previous *Ahadith*.

41. It is stated by Sayyidina Abu Sa'eed al-Khudri رضی الله عنه that the Messenger of Allah ﷺ said, "He (the Imam, that is Imam Mahdi) behind whom Isa bin Maryam will offer prayers will be one of us (that is, of our descendants)." (*Kanz Al-Ummal*, reference: Abu Nu'aym)

42. Sayyidina Abu Hurayrah رضی الله عنه has said that the Messenger of Allah ﷺ said to his uncle (Sayyidina) Abbas رضی الله عنه, "O uncle! Allah has caused me to begin Islam and in the end (He will cause) such a person (to serve religion) who will be among your descendants.[1] He will be the one who will move ahead of Isa Ibn Maryam (and will lead him in congregational prayer). (*Kanz ul-Ummal*, reference: Abu Nu'aym)

43. Syyidina 'Ammar bin Yasir رضی الله عنه has said that the Messenger of Allah ﷺ said (to his uncle), "O Abbas! Allah has begun this thing (Islam) by me and (will get religion served) in the end by one who will be your descendant.[2] He will replenish earth with justice and fairness in the same way as it was full with tyranny and wickedness. And he will lead 'Isa علیہ السلام in prayer. (*Kanz Al-Ummal*, reference: Dara Qutni, and Khateeb, and Ibn 'Asakir)

44. Sayyidina Huzayfah bin al-Yaman رضی الله عنه has said that he asked, "Messenger of Allah, who will precede, Dajjal or Isa Ibn Maryam?" He said, "Dajjal, then Isa Ibn Maryam and after that if anyone's horse delivers a young, the opportunity to ride the young will not be available before the Day of Resurrection." (*Kanz Al-Ummal*, reference: Abu Nu'aym bin Hamad.)

45. Sayyidina Kaysan bin Abdullah رضی الله عنه has said that he heard the Messenger of Allah ﷺ say that Isa Ibn Maryam will descend near a white minaret in the eastern side of Damascus. (Kanz al-Ummal, reference: Tareekh al-Bukhari, and Tareekh ibn Asakir)

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[1] This *Hadith* is *mawdoo'* according to the investigation of Shaykh Abdul Fattah (footnotes, P-215 Halabi edition.).

[2] Also *mawdoo'*; footnotes: pp-216,217 Halabi edition of this book.

46. Sayyidina Abu Hurayrah رضی الله عنه said that the Messenger of Allah ﷺ referred to India and said, "One of your armies (meaning, a Muslim army) will wage *jihad* with India and Allah will grant it victory and they will chain the king of India. Allah will forgive them their sins. When these people return they[1] will find Ibn Maryam in Syria." (*Kanz Al-Ummal*, reference: Abu Nu'aym bin Hammad.)

47. It is stated by Abu Hurayrah رضی الله عنه that the Messenger of Allah ﷺ said, "Until Isa Ibn Maryam descends, a section of my people will always stick by the Truth. It will resolutely fight people (enemies of Islam) and will never heed its opponents."

Imam Awza'ee said that he narrated this *Hadith* to Qatadah who said that he believed that section of people could not be any other than the folk of Syria.[2] (*Kanz Al-Ummal*, reference: Ibn Asakir)

48. Sayyidina Ibn Abbas رضی الله عنه has said that the first people to follow Dajjal will be seventy thousand Jews who will be adorned by thick green-coloured woollen garments. Jew magicians will also accompany him and perform unusual things by which they will misguide people. (Further down, Ibn Abbas رضی الله عنه continues that) the Messenger of Allah ﷺ said, "Then, in such times, my brother, Isa Ibn Maryam will descend from the heaven to the mount (valley)[3] Afeeq as a guiding *imam* and a just ruler. he will wear a tall

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[1] Obviously, it refers to their descendants.

[2] Who will be this section of people? There are differing opinions concerning it, one of which is the view of Qatadah found in the text. Allamah Nawawi, who is the commentator of *Muslim*, has said that it does not follow that this whole section should be related to a particular strata, or a particular place. It is possible that the section should comprise a wide and diversified group of Muslims. There might be scholars, jurists, sufis, warriors, orators, etc. (A.G.)

[3] Something of this valley or pass has been narrated in *Hadith* # 16.

cap[1] on his head. He will be of average height, broad forehead and straight hair. He will carry in his hand a weapon. He will kill Dajjal and after the killing of Dajjal, the war will end and peace (will be the order), so much that if a man faces a lion, it would not be provoked (and not attack), and if he catches a snake, it will not sting him. The earth will begin to grow its vegetation in abundance as it did when Aadam (عليه السلام) lived. The dwellers of the world will confirm him and all people will follow only one religion (Islam)." (*Kanz Al-Ummal*, reference: Ibn 'Asakir, and Ishaq Ibn al-Bishr)

49. It is stated by Sayyidina Abdullah bin Abbas رضى الله عنه that the Messenger of Allah ﷺ said to him, "When your children will take up residence in Iraq and wear black (garments) and the people of Khurasan will be their helpers and followers, then they will not lose it (meaning, the reins of government) until they hand it over to Isa Ibn Maryam."[2] (*Dara Qutni, Kanz ul-Ummal*)

50. Sayyidah[3] Ayshah رضى الله عنها said that she said (to the Prophet), "Messenger of Allah, I feel that I will survive you. Do you permit that I be burried next to you?" He said, "How can you get that place? Besides my grave, Abu Bakr's, Umar's and Isa's Ibn Maryam graves, there is no more space." (*Kanz Al-Ummal*, reference: Ibn Asakir, and Fasl al-Khitab)

51. It is stated by Sayyidina Abdullah bin Mas'ood رضى الله عنه that Maseeh Ibn Maryam will appear before the Last Hour and, because of him, people will become independant of others. (*Kanz Al-Ummal*, reference: Ibn 'Asakir)

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① We have stated previously that according to the investigation of Shaykh Abdul Fattah Abu Ghaddah this *Hadith* is *da'eef*; more information may be had in the Halabi Arabic edition, marginal notes: pp-233, 224.

② According to Shaykh Abdul Fattah this *Hadith* is *mawdoo'*; more may be seen in the Halabi edition of his book.

③ This *Hadith* is *da'eef*. More may be seen in the Halabi edition. f[illegible] on p-228.

52. It is stated by Sayyidina Abdullah bin Amr al-Aas[①] رضى الله عنه that the *ghuraba*[②] are the dearest of all people in the sight of Allah. Someone asked him, "Who are the *ghuraba*?" He said, "The *ghuraba* are those people who, in order to save their religion, will flee and join Isa Ibn Maryam." (*Kanz Al-Ummal*, reference: Abu Nu'aym bin Hammad.)

53. Sayyidina Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said, "Isa عليه السلام will live for forty years with the people after descending (from heaven). (Muraqah al-Sa'ood # 189)

54. It is narrated by Sayyidina Abdullah bin Amr bin al-Aas رضى الله عنه that after the descent of Isa Ibn Maryam عليه السلام and after Dajjal, the Last Hour will not come until the Arabs worship for a hundred and twenty years[③] what their forefathers used to worship. (al-Isha'ah al-Ishrat al-Sa'ah)

55. Sayyidina Abu Hurayrah رضى الله عنه has stated that the Messenger of Allah ﷺ said, "Isa Ibn Maryam will descend and slay Dajjal. He will live in the world for forty years and he will deal with the people according to the Book of Allah and my sunnah. After his death, in compliance with his instructions, the people will appoint a man of the (tribe) Banu Tameem, by the name Muq'ad. Thirty years will not have passed after Muq'ad's death when the Qur'an will be removed from the hearts of the people and the *masahif*."[④] (*Al-Isha'ah*, p-249, reference: *Kitab Al-Fitan, Abu al-Shaykh Ibn Hayyan*)

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① The same *Hadith* is transmitted in *Musnad Ahmad* as narrated by Abdullah bin Amr bin al-Aas traced directly to the Prophet ﷺ. (A.G.)

② *Ghuraba*, literal meaning is 'poor', 'foreign'.

③ It seems from some *Ahadith* that after the death of Isa عليه السلام the Last Hour will follow quickly but the above *Hadith* tells us that it will take a minimum of a hundred and twenty years. The two pieces of information seem contradictory. But, although the period may be a 120 years yet they would pass rapidly so that a year is like a month and a month like a week and a week like a day and a day like an hour. This rapidity of time is mentioned in a *marfoo' Hadith* transmitted by *Musnad Ahmad* narrated by Abu Hurayrah رضى الله عنه.

④ Copies of the Qur'an.

56. It is narrated by Sayyidina Abu Hurayrah رضی الله عنه that the Messenger of Allah ﷺ said, "After (the descent of) Maseeh (علیه السلام) life will be very pleasant. The clouds would be permitted to shower rain and the earth (will be permitted) to grow its vegetation. Even if you sow a seed in solid and oily rock, it will sprout. And the conditions will be such that if a man passes by a lion, it will not harm him, and if he places his foot on a snake, it will not hurt. Miserliness, jealousy and grudge[1] (among people) will be unknown. (*Kanz Al-Ummal*, reference: Abu Nu'aym)

57. Sayyidina Rabee' bin Anas al-Bakri رحمه الله علیه, a Taba'ee, has related a *mursal Hadith* that some Christians came to the Messenger of Allah ﷺ and debated with him concerning Isa علیه السلام asking him, "Who was his father?" and they cast aspersion on Allah.[2]

The Prophet ﷺ said to them, "Do you not know that every child resembles his father (and is of the same kind)?"[3] They agreed that a child is indeed of the same kind. The Prophet ﷺ then questioned them, "Do you not know that our Lord is alive and will never die while Isa علیه السلام will die." They confirmed that saying that they knew.... (The *Hadith* then contains the arguments whereby the Messenger of Allah ﷺ convinced them that Isa علیه السلام is not a son of Allah... but this portion is outside the scope of this book and in initiating the author we too have ceased its narration. (Mufti Muhammad Rafee' Usmani). (*Al-Dur Al-Manthur*, the initial verses of *surah Aal Imran* reference: Ibn Jarir and Ibn Abu Hatim)

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[1] This shows that scarcity of wealth and fruit and mutual ill-will and grudge result from the inauspiciousness of sin. When the earth will be free from these sins, its blessings will become available. May Allah enable us to refrain from sin.

[2] They said Allah is the father of Isa علیه السلام, may Allah protect us from such thought.

[3] Accordingly, the child of a human being, of an animal, and animal; of a jinn, a jinn. Thus, may Allah protect us, if Isa علیه السلام were a son of Allah, he too would have been divine and he is not divine because Allah does not die while death is certain to overtake Isa علیه السلام. So, he cannot be Allah's son.

58. It is narrated by Abdullah bin Umar رضی الله عنه that the Messenger of Allah ﷺ said, "Isa Ibn Maryam will marry after descending on earth, and he will have children......" (Mishkah, Ibn al-Jawzi, Kanz al-Ummal)

59. Sayyidina Abdullah bin Salam رضی الله عنه has said that Isa عليه السلام will be buried next to the Messenger of Allah ﷺ and his two Companions (Abu Bakr رضی الله عنه and Umar رضی الله عنه). Thus, his grave will be the fourth. (*Bukhari* in Tareekh, *Tabarani*, Al-Dur Al-Manthur)

60. It is narrated by Sayyidina Jabir[1] رضی الله عنه that the Messenger of Allah ﷺ said, "He who denies the coming of Mahdi is a disbeliever of *wahy* (the revelation) that came to Muhammad (صلی الله عليه وسلم) and he who denies the descent of Isa Ibn Maryam عليه السلام is a disbeliever. And he who denies the appearance of Dajjal is a disbeliever. And as for him who does not believe that fate, good or bad, is decreed by Allah, he is a disbeliever because Jibril has informed me that Allah has said that if anyone does not believe that good or bad fate is from Allah then he may choose for himself another Lord besides Him." (*Fasl al-Khitab*, Rawd al-Anf, V-1 P-160.)

61. It is a *mursal*[2] narrative of Hasan Basri رحمة الله عليه that the Messenger of Allah ﷺ said to the Jews, "Isa (عليه السلام) has not died. He will return to you before the Last Hour." (*Tafseer Ibn Kathir surah Aal Imran and Al-Nisa, and Ibn Jarir.*)

62. It is narrated by Sayyidina Abu Hurayrah رضی الله عنه

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[1] Shaykh Abdul Fattah Abu Ghaddah has cited Hafiz ibn Hajar that this *Hadith* is *Mawdoo'*. However, Allamah Jalaluddin Suyuti has narrated this *Hadith* in his *Al-Urf Al-Waradi fi Akhbar Al-Mahdi* and made no comments on its rating. More information on this subject may be had from *Al-Tasreeh Bhimaa Tawatur fi Nuzool Al-Maseeh*, Halabi edition, footnote on p-243. This is the last *Mawdoo' Hadith* in this book adding up to four *Hadith* # 42, 43, 49 and 60.

[2] *Mursal* is a *Hadith* narrated by a Taba'ee as from the Prophet ﷺ but does not mention the name of the Companion who narrated it. (Mawlana Muhammad Rafee')

that he heard the Messenger of Allah ﷺ said, "By Him in Whose Hand is my soul, Isa عليه السلام will descend surely." (The concluding portion of the Hadith includes his words:) "Then, if he stands before my grave and says *O Muhammad*, I will surely respond (to him)." (*Majma' Az-Zawa'id, Tafseer Rooh Al-Ma'ani, surah Al-Ahzab*)

63. It is narrated by Sayyidina Abdullah bin Abbas رضی الله عنه that the Messenger of Allah ﷺ said, "(Twenty-one years after descending) Isa عليه السلام will marry in the world and will live here for nineteen years (after marriage). (In this way, he will live for a total of forty years as we have seen in a *saheeh Hadith* previously.) (*Fath al-Bari*, reference: Abu Nu'aym bin Hammad)

64. It is reported in a mursal way by Sayyidina Urwah bin Ruwaym رحمة الله عليه that the Messenger of Allah ﷺ said, "The best period of this Ummah are its first period[1] and its last period. The Messenger of Allah ﷺ is there in its first period and in its last period will be Isa Ibn Maryam. Between the two, (most people) will be mannerless and wayward (from the religious point of view). They will not be on your path and you will not follow theirs." (Kanz al-Ummal, V-7 P-202, reference: Hilyah)

65. Sayyidina Ka'b Ahbar رحمة الله عليه said that when Sayyidina Isa عليه السلام saw that his followers declined in number and rejecters grew in number, he complained to Allah. So, Allah sent to him a revelation telling him, "(At the appointed hour,) I will cause you to die (a natural death, hence you will be safe from being hanged to death by your

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[1] In other *saheeh Ahadith* the words are very clear:

خير القرون قرنی ثم الذين يلونهم ثم الذين يلونهم

"The best of times is my period, then of those who follow me, then of those who follow them."

This explains that the intervening period which is called crooked does not include the times of the Companions and the Taba'een.

enemies). And (for the present) I will raise you to Me (at the higher world). He whom I raise towards Me, is not dead. Then I will send you against the one-eyed Dajjal and you will kill him." (He goes on to say that) this confirms the *Hadith* of the Messenger of Allah ﷺ in which he has said, "How can that Ummah perish whose inception sees me and whose final days see Isa?" (al-Dur al-Manthur, reference: Ibn Jarir)

66. Sayyidina Zayn al-Aabideen, son of Sayyidina Husayn رضي الله عنه has narrated a lengthy *Hadith* of the Messenger of Allah ﷺ which concludes with this saying of the Prophet ﷺ, "How can such an *Umamh* perish when I am there in their initial period, Mahdi in the middle period[1] and Maseeh (عليه السلام) in the final period? But, in the intervening period, there will be a wayward, misled group of people. They are not on my way and I am not on their ways. (*Mishkat*)

67. It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "Pay heed! There is no Prophet nor a Messenger between Isa Ibn Maryam and me. Remember that after me (in the last days of my *Ummah*) he will be my Khalifah over my *Ummah*. Remember, he will slay Dajjal, break the cross, waive the *jizyah*, and war will end. Those of you who meet him must remember to convey my salaam to him." (*Al-Dur Al-Manthur* P-242, reference: *Tabarani*)

68. Sayyidina Amr bin Sufyan, a Taba'ee, has said that an Ansar man told him on the authority of a Companion that the Messenger of Allah ﷺ had said about Dajjal that he would come (outside Madinah) to the barren lands of Madinah (because) he will not be allowed inside Madinah. And, Madinah will rock its inhabitants, once or twice[2] in

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[1] The middle period means, a little before the final period because we have seen in the other *Ahadith* that Imam Mahdi will appear before the descent of Isa عليه السلام and will live for some time thereafter.

[2] The narrator was in doubt whether the Prophet ﷺ said "once" or "twice" but the correct thing is what *Hadith* # 13 says that the earthquake will come thrice. (A.G.)

earthquake because of which every hypocrite man and woman will go out of Madinah and join Dajjal.

Dajjal will then advance towards Syria and come to a mountain there and lay seige on the Muslims who are there. (The fact is that) the Muslims (who save themselves from Dajjal) will have perched themselves on the top of a mountain in Syria in protection. Dajjal will come to the edges of the mountain and surround them.

When the seige will prolong much, one of the Muslims will say (to his companions), "O Muslims, how long do you propose to remain in this maner allowing your enemy to encamp at the sides of your mountain? (Advance to him with force because) of two advantages, you will get one surely–Allah will grant you martyrdom or victory." The Muslims will bind themselves to wage *jihad* on hearing his speech and Allah knows that they will make a sincere allegiance.

Then such a darkness will envelope them that they will not be able to see their own hand and Isa Ibn Maryam will descend. The darkness will vanish from the eyes and feet of the people (that is, there will be so much light that people will be able to see upto the ground). Isa عليه السلام will have an armour on him and people will ask him who he was. He will say, "I am Isa Ibn Maryam, slave of Allah and His Messenger and His (created) life and His Word (that is, without a father, and was born simply with His Word *kun*, "Be"). You may choose one of the three options: Allah may send on Dajjal and his people a torment from heaven, or He may sink them in the earth, or He may overpower your weapon on them and make their weapons ineffective against you."

The Muslims will exclaim, "O Messenger of Allah the (last) option is more suitable for us and our hearts." So you

will see that day that the very well-fed and awesome Jews (also) will be awe-struck and unable to raise their swords.

The Muslims will come down (the mountain) and overpower them. When Dajjal sees (Isa) Ibn Maryam he will begin to dissolve like lead melts (or pewter does) until Isa عليه السلام reaches him and slays him. (*Al-Dur Al-Manthur*, reference: Mu'mar)

69. Sayyidina Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said, "Isa Ibn Maryam will descend among such eight hundred men and four hundred women as will be the best people on earth at that time and better than the previous righteous (of the previous Ummahs)."[1] (*Kanz Al-Ummal*, reference: Daylami)

70. Sayyidina Abu Hurayrah رضى الله عنه said that the Messenger of Allaw ﷺ said, Isa Ibn Maryam (عليه السلام) will descend. he will lead the (five times) prayers and the Friday prayers. He will increase the lawful things.[1] It is as though I see him at Batn Rawha'[2] while their beasts carry them to perform hajj or Umrah. (*Kanz Al-Ummal*, reference: Ibn 'Asakir)

71. Sayyidina Huzayfah bin al-Yaman رضى الله عنه has said that the Messenger of Allah ﷺ said, "The enemy of Allah, Dajjal, will emerge in such a way that he will be accompanied by armies of Jews and different people. He will have with him also paradise and fire and some people whom he will kill and then revive,[1] and he will have abundance of *thareed*[2] and stream of water." (Then signs of

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① His auspiciousness will cause a greater growth of the lawful things as we have seen from many *Ahadith* in the preceding pages. But Allah knows best.

② It is a place between Madinah and Badr. (A.G.)

① His jugglery will appear to people that he truly revives the dead. (A.G.)

② It is one of the best Arab foods. Pieces of bread and slices of meat are mixed in stew. He will have it in large quantities. It could also mean that he would have large supplies of excellent food like thareed. (A.G.)

Dajjal are recalled in some detail[1], and he finally said) "Allah will take Isa Ibn Maryam to Dajjal and he will slay him. And, Dajjal's henchmen will be disgraced and return humiliated. One of the narrators of this *Hadith* is Suwayd bin Abdul Aziz who is matrook.[2] (*Kanz Al-Ummal*, V-7 P-263· Nu'aym bin Hamamd)

72. Sayyidina Anas رضی الله عنه said that the Messenger of Allah ﷺ said "The diet of Isa علیه السلام was a kind of beans until Allah raised him up (to the heaven) and he did not eat anything that was cooked on fire until he was taken up (to the heaven). (*Kanz Al-Ummal*, reference: Daylami)

73. Sayyidina Salamah bin Nufayl رضی الله عنه has said that the Messenger of Allah ﷺ said, "The (command of) jihad will not be abolished until) the descent of Isa Ibn Maryam." (Seerat *al-Mughlata'*, *Musnad Ahmad*)

74. It is narrated by the Mother of the Believers, Safiyah رضی الله عنها that when she visited the Bayt al-Maqdis and offered prayers in the Masjid Aqsa, she also ascended the mountain, zayta, and offered prayers there. She said that it was the same mountain from where Isa علیه السلام was raised to the heaven and the Christians used to venerate this mountain as they continued to do (in her times). (Tafseer *Fath Al-Azeez*, surah *Al-Teen*)

75. It is related that Dajjal was mentioned in the presence of Sayyidina Abdullah bin Mas'ood رضی الله عنه and he said, "People will divide into three groups at the time Dajjal emerges. One of them will obey him, the second will take to the fields of their ancestors in the villages and the third will go away to the shores of Euphrates and there will be a war between this last group and Dajjal. As a result, the Believers

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[1] The honourable author has withheld details for the sake of brevity. Details may be seen in the Halabi Arabic edition.

[2] Also transmitted by *Nasa'i* in sunan. (A.G.)

will gather together in Syrian settlements[1] and they will send a scout party to reconaitre Dajjal's forces. One of this party will ride a brownish or speckled horse but all of them will be killed. None of them will survive to return. Then Maseeh عليه السلام will descend and kill Dajjal. Then Yajooj and Majooj will emerge on the land (like ocean waves) and spread mischief on earth.... (to the end)[2] (*Al-Dur Al-Manthur,* V-2, P-257, reference: Ibn Abu Shaybah, Ibn Abu Hatim, Tabarani, Hakim, etc.)

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[1] In one narrative in stead of Syrian settlements, western Syria is mentioned.

[2] The honourable author has not narrated the remaining portion because only this much pertains to the subject. The Halabi edition may be seen for the fuller *Hadith.*

Aathar[1] of Companions And of their Successors

1/76. Sayyidina Ibn Abbas رضی الله عنه has said that the following words of Allah are (evidence of) descent of Isa Ibn Maryam.[2]

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

> {And there will be none among the People of the Book but will surely believe in him before his death. (*Al-Nisa*, 4:159} (*Al-Dur Al-Manthur*, reference: Hakim, etc.)

2/77. Sayyidina Ibn Abbas رضی الله عنه has said in explanation of the verse: وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ that قبل موته {before his death} means before the death of Isa عليه السّلام.[3] (That is why this verse is cited as evidence of descent of Isa عليه السّلام as stated in the preceding *Hadith*) (*Al-Dur Al-Manthur*, reference: Ibn Jarir.)

3/78. Regarding the verse: وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ Sayyidina Ibn Abbas رضی الله عنه has said, "Many of the People of the Book (Jews and Christians) will be alive when Isa (عليه السّلام) descends and they will believe in him. Since Isa عليه السّلام would himself observe the *Shari'ah* of Muhammad (ﷺ), it would imply that all the Christians and those Jews who are not killed would all become Muslims too." (*Al-Dur Al-Manthur*, reference: Ibn Jarir)

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[1] Aathar is the plural of athar and it is used to describe sayings of the Companions and *taba'een*.

[2] It is clear from the verse that Isa عليه السّلام will die in a future era. Obviously, he will die only after coming to earth and not in the heaven because it is stated in *surah TaHa* that منها خلقنكم وفيها نعيدكم {From it (earth) We created you, and into it We shall restore you. (Ta Ha 20:55)}

[3] The pronominal suffix in موته refers to Isa عليه السّلام.

4/79. In explaining the verse: وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ the son of Sayyidina Ali bin Abi Talib رضی الله عنه Muhammad Ibn al-Hanafiyah[1] رحمة الله عليه has said:

"Everyone of the People of the Book (Jews and Christians) will be visited by angels (before his death) who will slap him on his face and back. He is then told: 'O enemy of Allah, Isa is Allah's (created) soul and (the creation of *Kun*, Be) the word of Allah.[2] Your saying that Isa is a God is a lie against Allah. (Remember that) he has not died but he

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[1] It must be observed that the Companions and the Taba'een have explained this verse in two ways. One of these is as found in the preceding three *Ahadith* from Ibn Abbas رضی الله عنه explaining that the pronominal suffix in قبل موته refers to Isa عليه السلام. It means that all the People of the Book who will be alive at the time of his descent will believe in Isa عليه السلام. The same explanation is narrated by Abu Hurayrah رضی الله عنه and reproduced in the first pages of this book against serial # 1 to 4. On the basis of this explanation, the verse is evidence of the descent of Isa عليه السلام as stated in the preceding lines.

The other explanation emanates from Muhammad Ibn al-Hanafiyah رحمة الله عليه which is mentioned in this *Hadith*. This explanation is based on the understanding that the pronominal suffix in قبل موته does not refer to Sayyidina 'Isa عليه السلام but refers to the People of the Book. It would then mean that, in future, every Jew and every Christian, will believe in Isa عليه السلام a little before his death; they will be convinced that Isa عليه السلام has not died but was raised to the heaven from where he will descend again to earth, and that neither is he himself divine nor is he a son of Allah but he is a slave of Allah and His Messenger. This explanation is attributed to the Mother of the Believers, Sayyidah Umm Salmah رضی الله عنها also Mawlana Ashraf Ali Thanavi رحمة الله عليه has preferred this in his work of exegisis, *Bayan al-Qur'an*. On the basis of this explanation, this verse cannot be cited as evidence of descent of Isa عليه السلام although in the presence of other undeniable evidences and arguments there is no doubt about the descent of Sayyidina Isa عليه السلام.

However, this explanation is questioned and an objection is raised to it. It implies that ever since this verse was revealed every Jew and Christian who died became a believer before his death and none of them died as an unbeliever. But, this is contrary to factual observation. However, we will see in the next *Hadith* that Hajjaj bin Yusuf had raised the same objection before Shahr bin Hawshab and he had given him a convincing answer which is also found in the *Hadith*, and it will be explained too.

[2] There is no means (in a father's shape) between the word *Kun* (Be) and his birth.

is raised to the heaven and he will descend before the Day of Resurrection.'

On hearing this every Jew and Christian comes to believe (that he has not died but has been raised to the heaven and will come down and that he is not a God nor a son of Allah-but Allah's slave and Messenger)." *(Al-Dur Al-Manthur)*

5/80. Sayyidina Shahr bin Hawshab رحمة الله عليه said that Hajaj (bin Yusuf) once said to him that he becomes perplexed on reciting one verse of the Qur'an. The verse he referred to is وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ (which means that every one of the People of the Book before he dies will believe in Sayyidina Isa). He said, "Although (Jew and Christian) prisoners are brought to me and I order that they be put to death yet I have never heard them say anything (like reciting the *Kalimah*)."

Shahr bin Hawshab told him that the correct meaning of the verse was not explained to him. He added,

"The truth is that when the soul is being extracted of a Christian, the angels slap him on the front and back of his body and say, 'O wicked man! Maseeh (عليه السلام) about whom you believe that he is God or one of three gods is in reality a slave of Allah and Rooh Allah (the spirit of Allah).' On hearing this, he professes belief (in what they say). But, his profession of belief does not benefit him at that time (because at the time of the pangs of death when the angels of death are visible, the door to repentance is closed and profession of belief is unreliable.)[1]

And when a Jew's soul is being taken out, the angels slap him too at the front and back. They say to him, 'O evil

[1] Also, it is necessary to profess belief with the tongue, which he does not do. He dies in a state of disbelief. Of course, if anyone professes belief before the signs and pangs of death are visible and he also confirms it with his tongue then his profession of belief is reliable. He will be declared a Believer in terms of *Shari'ah*.

man, Maseeh (عليه السلام) who you say was killed (by your Jews) is in fact the slave of Allah and Rooh Allah.' The Jews also believe in him (and confirm this fact) but belief at that is of no value.

Hajjaj then asked me where I had learnt this explanation of the verse and I told him that (I had learnt it) from Muhammad bin Ali and he remarked that I had got it from the original source."

Shahr bin Hawshab رحمة الله عليه then said, "I told him that only to provoke[1] him otherwise, by Allah the Mother of the Believers, Sayyidah Umm Salmah رضى الله عنها had narrated[2] it to me firstly." (*Al-Dur Al-Manthur*, reference: Ibn al-Munzir)

6/81. In regard to the words of Allah وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا {And there will be none among the People of the Book, but will surely believe in him before his death, and on the Day of Ressurection he will be a witness against them. (4:159)}, Sayyidina Qatadah[3] رحمة الله عليه explains it thus:

When Isa عليه السلام descends, people of all form of creed and religion will believe in him. Then, on the Day of Resurrection, Isa عليه السلام will be a witness against them (the Jews who had denied him and the Christians who had called him (God or son of God). He will say. "I had conveyed the message of Allah (but they belied me) and I had declared before them that I am a slave of Allah (but they called me Allah and a son of Allah). (*Al-Dur Al-Manthur*, reference: Abdur Razzaq and Abd bin Humayd, etc.)

7/82. Sayyidina Ibn Zayd رحمة الله عليه (a front ranking

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[1] Because Hajjaj bin Yusuf had political differences with Sayyidina Ali رضى الله عنه and his children.

[2] He must have heard it first from Sayyidah Salamah رضى الله عنه and later from Muhammad bin al-Hanafiyah; hence he was not wrong in giving his authority.

[3] He was among the taba'ee, a famous scholar of *Hadith*, exegete and jurist.

taba'ee and the teacher of Imam Malik and Imam Zuhri) has said in explanation of this verse:

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

> "When, after descending down, Isa عليه السلام kills Dajjal, all the Jews in the world (who remained safe from being killed in the war) will profess belief in him." (*Ibn Jarir*)

8/83. Sayyidina Abu Malik رحمة الله عليه (a prominent taba'ee) explains the verse of the Qur'an:

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

> "All the Jews and Christians who survive after the descent of Isa Ibn Maryam عليه السلام will believe in him." (*Ibn Jarir*)

9/84. Sayyidina Hasan Basri رحمة الله عليه (the well-known taba'ee) has explained the verse of the Qur'an:

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

> "قبل موته means before the death of Isa.[1] By Allah, at this moment, he is alive with Allah and when he descends, all the People of the Book will believe in him." (*Ibn Jarir*)

10/85. Someone asked Sayyidina Hasan Basri about the verse of the Qur'an:

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

> He said that (the meaning of قبل موته is) "Before Isa's death." Certainly, Allah has raised him to Himself alive and He alone will send him (to the world) before Qiyamah at such a place that every pious and evil (person) will believe in him. (*Al-Dur Al-Manthur,* reference: Ibn Abu Hatim)

11/86. Sayyidina Abdullah bin Abbas رضى الله عنه said that

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[1] Meaning that the pronoun in موته refers to Sayyidina Isa عليه السلام.

when Allah, the Exalted, willed to raise Isa عليه السلام to heaven,[1] Isa عليه السلام came to his companions outside. At that time, there were twelve *hawariyeen* (followers) in the house. He had come to them after having (a bath) from a spring which flowed in his house. Water dripped down from his head...[2] (to the end) (*Al-Dur Al-Manthur* V-2, P-238, reference: Nasa'i, etc.)

12/88. This is the verse of Qur'an:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝ بَلْ رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

(which means) {And for their saying, "We have slain al-Maseeh Isa Ibn Maryam, the Messenger of Allah." And in fact they did not slay him nor did they crucify him, but only a likeness of him was shown to them. And those who differ therein are surely in doubt thereof. They have no knowledge about it, but only follow a surmise, and they slew him not of a certainty. Nay, Allah raised him unto Himself. And Allah is ever Mighty, Wise. (*Al-Nisa*, 4:157-158).}

In explaining this verse, Qatadah رحمة الله عليه has said, "The enemies of Allah, the Jews, boasted that they had killed Isa عليه السلام and crucified him. But the truth is that he asked his disciples who among them was willing to take up his resemblance and be killed, and one of them offered himself,

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[1] The *Ahadith* which were narrated until now concerned descent of Isa عليه السلام although raising him up was also mentioned in passing. From this point to *Hadith* # 16/91 only his ascent to heaven is mentioned, not his descent.

[2] The *Hadith* is lengthy and recalls his ascent in detail, the different beliefs of the People of the Book and their sects. The author has only narrated that portion of the *Hadith* which is relevant to our discussion. Those who wish to see the full *Hadith* may refer to the Halabi edition.

saying, "O Prophet of Allah, I am ready for that." Accordingly, that man was slain (being taken for Isa عليه السلام) and Allah saved His Prophet and raised him up (to the heaven). (*Al-Dur Al-Manthur* V-2, P-238, reference: Ibn Jarir, etc.)

13/88. In explaining the words of Allah وَلَٰكِن شُبِّهَ لَهُمْ, Mujahid رحمة الله عليه (a well-known taba'ee) has said that the Jews crucified someone else, other than Isa عليه السلام, taking him to be Isa عليه السلام. And Allah raised Isa عليه السلام alive to Himself (to the heaven). (*Al-Dur Al-Manthur*, reference: Ibn Jarir, etc.)

14/89. Abu Rafi' (a well-known taba'ee) said that when Isa عليه السلام was raised (to the heaven) he had on him a woollen cloth, a pair of leather socks which shepherds wear and one *Hazzafah*[1] with which he hunted birds. (*Al-Dur Al-Manthur*, reference: Musnad Ahmad)

15/90. Sayyidina Abu al-Aaliyah رحمة الله عليه has said that when Isa Ibn Maryam عليه السلام was raised (to heaven), he left behind him these things: One piece of woollen cloth, two leather socks which shepherds wear and one *Hazzafah* with which he hunted birds. (*Al-Dur Al-Manthur*, reference: Musnad Ahmad.)

15/91. Sayyidina Abdul Jabbar bin Ubaydullah (a taba'ee) has said that the night Isa Ibn Maryam was raised (to heaven) he addressed his companions, saying, "Do not receive and consume remuneration against the Book of Allah for if you refrain from that, Allah will cause you to sit on such pulpits whose stone would be better than the world and what it contains."

Abdul Jabbar continued to say, "These are the pulpits which Allah has mentioned in the Qur'an:

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ

{In a true abode, with a King Omnipotent. (*Al-Qamar*, 54-55)}

After this address) Isa عليه السلام was raised (to heaven). (*Al-Dur Al-Manthur*, reference: Ibn Asakir.)

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[1] A weapon used to hunt birds. (A.G.)

17/92. In explaining the words of Allah وَإِنَّهُ لَعَلَمٌ لِلسَّاعَةِ[1], Sayyidina Ibn Abbas رضى الله عنه has said that it pertains to the descent of Sayyidina Isa عليه السّلام before the Day of Resurrection (and the verse means that the descent of Isa عليه السّلام is a sign of the coming of the Qiyamah). (*Al-Dur Al-Manthur*, reference: Ibn Jarir, Ibn Abu Hatim, Tabarani, etc.)

18/93. Hasan Basri رحمة الله عليه has explained that وإنه لعَلَمٌ للساعة refers to the descent of Isa عليه السّلام. (*Al-Dur Al-Manthur*, reference: Ibn Jarir)

19/94. Qatadah رحمة الله عليه has explained Allah's Words وإنه لعَلَمٌ للساعة. He has said, "The descent of Isa عليه السّلام is a sign of the Qiyamah and some people take the verse to mean that the Qur'an[2] is a sign of the Qiyamah." (*Al-Dur Al-Manthur*, V-6 P-20, reference: Ibn Jarir, etc.)

20/95. Sayyidina Abdullah رضى الله عنه has explained the words of Allah وإنه لعَلَمٌ للساعة as referring to the descent of Isa عليه السّلام. (*Al-Dur Al-Manthur* P-21, reference: Ibn Jarir.)

21/96. Hasan Basri رحمة الله عليه has said about the Words of Allah وإنه لعَلَمٌ للساعة that they refer to the descent of Isa عليه السّلام. (*Al-Dur Al-Manthur*, V-6 P-20, reference: Ibn Jarir)

22/97. Ibn Zayd has said in explanation of the Words

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[1] These words are part of verse 61 of *surah az-Zukhruf* (43). The word علم is read in two ways and both are known from the Prophet ﷺ and his Companions. One of the readings is لعَلَمٌ (la 'alamun) and the above *Hadith* adopts this reading. It means *sign, mark, portent*. Hence, the meaning of these words with this reading would be "(The descent of) Isa عليه السّلام is a sign of the Hour." This explanation of the verse is also given by the Prophet ﷺ as we will see in the *Hadith* 2/103.

The other reading of the word is لعِلْمٌ (la 'ilmun) and this reading is more adopted than the first one. The meaning of the words with this reading would be "Isa عليه السّلام is a means to know the certainty of the Resurrection." This would be in the sense that he was born without a father proving thereby that Allah Who can do this is also able to cause Resurrection. Accordingly, this reading pertains to the birth of Sayyidina Isa عليه السّلام and not to his descent. (A.G.)

[2] Some people take the pronoun in وَإِنَّهُ to refer not to Isa عليه السّلام but to the Qur'an. But Hafiz Ibn Kathir has termed this interpretation as wrong because just before that Isa عليه السّلام is mentioned, and there is no reference to the Qur'an. (A.G.)

of Allah:

يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا①

{He will speak to the people from the cradle and (later) when of (mature) age. (*Aal Imran*, 3:46)}

He said that Isa عليه السلام has, of course, already spoken to people from the cradle, meaning right in infancy② (as a miracle), and when he will kill Dajjal (after descent), he will (again) speak to people and at that time he will of mature age. (*Al-Dur Al-Manthur*, V-2 P-25, reference: Ibn Jarir)

23/98. A lengthy narration of Wahb Ibn Munabbih includes his saying that the Jews believe that they have killed Isa عليه السلام and crucified him, the Christians also came to imagine in the same way although Allah had raised up Isa عليه السلام (to the heaven) on the same day. (*Al-Dur Al-Manthur*, V-2 P-239, 240.)

24/99. Sayyidina Abdullah bin 'Amr al-'Aas رضى الله عنه has said that the Habashi (Ethopians) will come out (to contend) after the descent of Isa عليه السلام and he will send a party against them and they will be defeated. (*'Umdah al-Qari*, V-9 P-233)③

25/100. As regards the verse of the Qur'an:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

{If you chastise them, surely they are Your slaves, and if You forgive them, surely You are the Mighty, the Wise. (*Al-Ma'idah*, 5:118).}④

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① This version of surah *Aal Imran* is part of glad tidings which the angels conveyed to Sayyidinah Maryam عليها السلام from Allah, telling her that a son will be born to her without a father, whose name will be Maseeh Isa Ibn Maryam. One of his characteristics will be that he will speak to people from the cradle (as a miracle) while he will be in his mother's lap and he will also speak when he will be of mature age.

② These things are mentioned in *surah Maryam*, section 2.

③ Book of Hajj, Chapter: The Saying of Allah جعل الله الكعبة البيت الحرام...الخ

④ Allah will ask Isa عليه السلام in the Hereafter if he had taught the Christians to believe in trinity and he will absolve himself of any such thing. He will submit that as long as he was among them, he was aware of how they behaved but when Allah raised him up, Allah alone was aware of (contd. over....)

Sayyidina Ibn Abbas رضى الله عنه has said in explanation that Isa عليه السلام will say to Allah, "These slaves of Yours, the Christians, have become liable to punishment because of their misdeeds (so, if You punish them then You are able to do so) and if You forgive them, that is, the Believers among them[1] whom I had left behind (in the world while I was raised up) and those too who were alive when I descended to earth to kill Dajjal and they repented from their stand (on trinity) and confirmed Your Unity and resolved that all of us are Your slaves.[2] So, if You forgive them on the basis that they repented from their stand (on trinity) then You are (able to do that) Powerful and Wise." (*Al-Dur Al-Manthur*, V-2 P-350)

26/101. It is reported that the Messenger of Allah ﷺ said to a delegation of the tribe of Juzam, "May the coming of the people of Shu'ayb عليه السلام and the in-laws of Musa عليه

(Contd. from P-119) their behaviour (and he could not say how they were misled). He will then say, "If You punish them for their belief in the trinity then (You are able to do so, for) they are Your slaves but if You forgive them then (again You are able to do so, for) You are Mighty (and Powerful and have power to forgive) and You are Wise (and Your forgiveness is not without wisdom)."

[1] Ibn Abbas رضى الله عنه aims at removing a doubt which might arise from the obvious words of the verse that Isa عليه السلام seems to intercede for the Christians although they were polytheists and it is not allowed to recommend the polytheists or to pray for them to be forgiven. Exegetes have explained it in many ways but the gist of the explanation of Ibn Abbas is that although the words of Isa's عليه السلام recommendation seem to include all Christians yet only those of them are meant as mentioned further down (in the *Hadith*).

[2] In short, the recommendation is not for all the Christians but only for two kinds of them. The first kind includes those who were present when Isa عليه السلام was raised to the heaven and were believers in his religion, and they did not subscribe to the doctrine of trinity and other disbelieving ideas. So, being Believers, there should be no doubt on why they were chosen for recommendation. The second kind are those Christians who will believe in him when he descends on earth and repent their ideas of trinity, etc. on becoming adherents of Islam. The recommendation will not include those Christians who die disbelievers. But Allah knows best.

السلام (that is, your coming[1]) be auspicious and the Last Hour will not come until Maseeh عليه السلام marries a woman of your tribe and have children." (*Al-Khitat*[2] V-2 P-350)

Supplement

The original book includes a hundred and one *Ahadith*. Then, while writing the commentary on it, Shaykh Abdul Fattah Abu Ghaddah came across another twenty *Ahadith* from different books of *Hadith* on the descent of Isa عليه السلام. He included them in the Halabi edition under the heading *Tatimmah wa Istidrak* (Supplement and Completion). Ten of the *Ahadith* are *marfoo'*[3] and the other ten *mawqoof* (meaning *aathar* of the Companions and taba'ee). But the

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① The tribe of Juzam is a branch of the nation of Shy'ayb عليه السلام and it is proved from the Qur'an that the people of Shu'ayb عليه السلام were in-laws of Musa عليه السلام. (Surah al-Qasas)

This *Hadith* tells us that Isa عليه السلام, after he descends on earth, will marry a woman of the tribe of Juzam, and they will have children. Accordingly, this tribe will have the honour of being the in-laws of Sayyidina Isa عليه السلام too, as they were of Sayyidina Musa عليه السلام, ذلك فضل الله يؤتيه من يشاء (And that is Allah's favour. He grants it to whom He wills).

② This *Hadith* appears in this manner in *al-Khitat al-Maqrizi*, the well-read book of Allamah Maqrizi. However, it is unfortunate that he has omitted to mention the narrators of the *Hadith*. He has simply mentioned the source as al-Bakri. It is further unfortunate that Shaikh Abdul Fattah Abu Ghaddah عليه also could not find an opportunity to trace it out. I searched out for it and found the original *Hadith* in many books with a proper chain of transmission but I have been unable to find it with the last sentence quoted in *al-Khitat*, "and the Last Hour will not come until...."

The original *Hadith* is narrated by Salamah bin Sa'd رضي الله عنه in a *marfoo'* way and is reproduced in these books:

Majma' az-Zawa'id V-10 P-51, *Kanz al-Ummal*, V-6 P-209, *Jama' al-Fawa'id* V-2 P-591, *Tafseer Ibn Kathir*, V-3 P-384, *al-Isti'ab Ibn Abdul Barr Bahamish, Li Asabah* V-2 P-89, *al-Isabah*, Ibn Hajr V-2 P-62, Part of the *Hadith* is also found in *Asad al-Ghabah* V-2 P-337 (under Sa'd bin Salamah). (Mawlana Mufti Muhammad Rafee' Usmani)

③ The sayings, doings and circumstances of the Prophet ﷺ are *Hadith marfoo'* and of the Companions or *Taba'een* are *mawqoof* also known as *Aathar* (athar, singular).

(Urdu) translation includes only fifteen of the *Ahadith* in this section, seven *marfoo'* and eight *mawqoof*. Of the remaining, three were *da'eef* [1] and two *mujmal* so they are not included.

Addition *Marfoo' Ahadith*

1/102. Sayyidina Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said: Dajjal will not be able to enter Madinah but he will stay between the *Khandaq* (trench) because the angels would be guarding every pass into Madinah. Firstly, women will follow him. When people worry him, he will go away in anger until he stops at the Khandaq.[2] Then (when he goes to Palestine and surrounds the Muslims,) Isa Ibn Maryam will descend. (*Majma' az-Zawa'id* V-7 P-349, reference: *Awsat Tabarani*)

2/103. It is narrated by Sayyidina Abdullah bin 'Abbas رضى الله عنه that the Prophet ﷺ explained the Words of Allah وإنه لعلم للساعة. He said that it means the descent of Isa عليه السلام before the Last Hour. (*Ibn Hibban*)

3/104. It is narrated by Sayyidina Jabir bin Abdullah رضى الله عنه that the Messenger of Allah ﷺ said: When Isa Ibn Maryam descends the *ameer* of the Muslims will say to him: "Come, lead us in prayers", but Isa عليه السلام will say, "No! (Of the *ummah Muhammadiyah*) some of you are *ameer* of some others and that is an honour for this *ummah* from Allah." (*Al-Hadi, Suyuti*, V-2 P-64, reference: Akhbar al-Mahdi, Abu Nu'aym.)

4/105. It is narrated by Sayyidina Jabir bin Abdullah رضى الله عنه that the Messenger of Allah ﷺ said, A section of my

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[1] Shaykh Abdul Fattah has himself confirmed that they are weak (Mawlana Mufti Muhammad Rafee')

[2] The *Khandaq* or trench could not be identified (Mawlana Mufti Muhammad Rafee' Usmani.)

people will keep fighting for the sake of Truth until Isa Ibn Ibn Maryam descends at Bayt al-Maqdis at the time of dawn. He will come down near Mahdi, and it will be said; "O Prophet of Allah, come forward and lead us in prayer. He will say, "Some people of this ummah are *ameer* of the others (so you too can lead in prayers and you alone lead)." (*Al-Hadi* V-2 P-83, reference: sunan Abu Amr)

5/106. It is narrated by Sayyidina Jabir bin Abdullah that the Messenger of Allah ﷺ said: My *ummah* (a section of it) will remain steadfast on Truth until Isa Ibn Maryam descends. Then, their *imam* (Mahdi) will say, "Come forward (and lead in prayers)." He will say, "You are more[1] deserving. Some of you are *ameer* of some others. This honour is bestowed on this *ummah*." (*Iqamah al-Burhan*, Shaykh Ghamari P-40, reference: Abu Ya'la.)

6/106. Sayyidina Huzayfah bin al-Yaman رضى الله عنه has stated that the Messenger of Allah ﷺ said: Mahdi will turn and see that Isa Ibn Maryam will have descended as if water drips from his hair. Mahdi will say, "Come, lead us in prayers." Isa will say, "The *iqamah* is called out for you (so, you only will lead the prayers)." So, Isa (عليه السلام) will offer prayers behind such a man who will be among my descendant." (*Al-Hadi* V-2 P-81, reference: sunan Abu Amr al-Dani.)

7/108. It is narrated by Sayyidina Abdullah bin Mas'ood رضى الله عنه that the Prophet ﷺ said: The ears of the ass of Dajjal will be wide apart by forty hands. (It is stated in the

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[1] The reason why he was more deserving is explained in the next *Hadith*. It is that the *iqamah* would have been called for the congregational prayer, and Imam Mahdi would have stepped forward to lead the congregation. Hence, it would be reasonable that he alone should lead the men. This reveals to us an etiquette that if a regular Imam has stepped forward to lead and the *iqamah* is called out and someone else more excellent comes then this man who comes should not lead the congregation but join the congregation behind the regular *imam*. (Mawlana Mufti Muhammad Rafee' Usmani.)

end of this *Hadith*....) And Isa Ibn Maryam will descend and kill him (Dajjal). After the people will enjoy (life) in such a manner that none of them will die or fall ill (even the animals will not hurt anyone monetarily or physically and) a man will say to his sheep and other animals, "Go and graze yourself," (he will send them by themselves without a shepherd. The sheep will pass through two fields and not bite even a little of its produce (but will eat only what is set aside for them so that the cultivation is not lost). Snake and scorpion will not hurt anyone. The wild animals will not harm anyone (even) at doors of homes. A man will receive seven hundred fold (wheat) from his land without ploughing the land.

People would be spending their lives in (happiness) when the wall of Yajooj and Majooj (built by Zulqarnayn[1]) will be demolished. They will invade every land and spread corruption. Allah will cause an animal of earth to pierce their ears and all of them will perish. But the land will smell bad (because of their corpses) and people will be worried because of that and complain to Allah and He will send a dusty breeze so that three days there after their problem will be solved. The corpses of Yajooj and Majooj will be thrown into the ocean. Only a little period would have passed (after that) when the sun would rise from the west. (*Al-Hadi* V-2 P-89, reference: Mustadrak Hakim)

More Aathar of the Companions And Taba'een

1/109. Sayyidina Abdullah bin Amr bin al-Aas رضى الله عنه has said, "Ever since the earth came into existence, there has never begun a century but a significant event has taken place

[1] Mentioned in the Qur'an in *surah al-Kahf*.

at its commencement. Dajjal too will emerge at the turn of a century and Isa عليه السلام will descend and slay him." (*Al-Hadi* V-2 P-89, reference: Tafseer Ibn Abi Hatim)

2/110. It is narrated by Sayyidina Abdullah bin Amr bin al-Aas رضي الله عنه that Isa Ibn Maryam will descend near (Imam) Mahdi and he (عليه السلام) will follow him in prayer. (*Al-Hadi*, V-2 P-78, reference: Nu'aym bin Hammad)

3/111. Sayyidina ibn Sireen رحمة الله عليه (a prominent taba'ee and scholar of *Hadith*) has said, "(Imam) Mahdi will be one from this very *ummah* (of Muhammad) and he is the one who will lead Isa Ibn Maryam عليهما السلام in prayer." (*Al-Hadi*, V-2 P-65, reference: Musannaf, ibn Abu Shaybah)

4/112. (The concluding part of) a saying of Sayyidina Artah رحمة الله عليه is, "Then a man from the descendants of the Prophet ﷺ will appear, Mahdi (by name). He will be of a pious character. He will advance with an army to a city (Constantinople) of the Roman Empire. He will be the last *ameer* of the *ummah* of Muhammad ﷺ (before Isa عليه السلام). Dajjal will emerge in his times and Isa Ibn Maryam will (also) descend in his times." (*Al-Hadi* V-2 P-20, reference Kitab al-Fitn, Abu Nu'aym)

5/113. Sayyidina Qatadah رحمة الله عليه has said (about Syria), "People will gather there as a single body and Isa عليه السلام too will descend there and, there alone, Allah will eliminate *Maseeh Kazzab* (Dajjal)." (*Tareekh Dimishq*, ibn Asakir V-1, P-170)

6/114. Sayyidina Ka'b Ahbar[1] رحمة الله عليه has said, "Maseeh عليه السلام will descend near a white bridge at the

[1] Ka'b Ahbar was among the Taba'een. He died in 32 or 34 A.H. at the age of 104. He did observe the times of the Prophet ﷺ but did not embrace Islam until the times of Sayyidina Umar رضي الله عنه the Khalifah. He was a Jew before he became a Muslim and was regarded a scholar of Jewish Books. He narrated the Prophet's ﷺ *Ahadith* after becoming a Muslim. Many have regarded him as trustworthy and reliable. Hafiz Zuhbi has placed him in the *Tabaqat al-Huffaz*; but he is not placed (contd. over.......)

eastern gate of Damascus. He will be on a cloud, his two hands resting on the shoulders of angels. He will have on him two soft clothes one of which will be tied round his waist and the other will be a sheet covering him. When he will bow down pearls of silver will drip down his head (like drops of water)." (*Tareekh Dimishq*, Ibn Asakir, V-1 P-218)

7/115. It is stated by Ka'b Ahbar that Dajjal will lay a seige on the Believers round Bayt al-Maqdis on account of which they will suffer terrible hunger. Their hunger will drive them to eat their bow strips. While they will be in such a state, they will hear suddenly a voice in the darkness of morning. They will say, "This is the voice of one well-fed." They will look around and their glance will suddenly rest on Isa Ibn Maryam. At that moment, the *iqamah* for the *Fajr* congregational prayer will be called. Mahdi, the imam of the Muslims will step back but Isa (عليه السلام) will say to him, "Go ahead! For, the iqamah is called out already." So, it will be Imam Mahdi himself who would lead the prayer of that time, and after that the imam (for other prayers) will be Isa عليه السلام. (*Al-Hadi* V-2 P-84, reference: *Kitab al-Fitn*, Abu Nu'aym)

8/116. It is narrated by Ka'b Ahbar that when Isa Ibn Maryam and the Believers will have finished with Yajooj

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(Contd. from P-125) ...in *Kutub al-Du'afa'*. However, those *Ahadith* that he narrates without tracing them to the Prophet ﷺ cause scholars of *Hadith* to doubt that he might have narrated Israiliyat (Judaic traditions) as the present narration is. Some of the Companions too entertained this doubt about him. Hence, scholars rely on his narration only when they are supported by authentic *Ahadith* with correct transmission. (Maqalat Kawthari PP 31-35.) In this chapter the *Hadith* # 6/114 to 8/116 are narrated by him and he has not traced them to the Messenger of Allah ﷺ. But, most of the subject-matter of these narrations is confirmed by other *marfoo' Ahadith* which have been reproduced in the preceding pages. If any of the narratives is not corroborated by other *Ahadith* the most we can say about it (in doubt) is that it is borrowed from an Isra'ilite tradition. The rule about these is that if it is neither supported nor denied by the Qur'an or *sunnah* then we must not comment on it and not confirm or reject it. (Mawlana Mufti Muhammad Rafee' Usmani)

and Majooj then after many years (and Isa عليه السلام too would have died[1] for many years) people will see something dusty but they will realise soon that it is a breeze which Allah has sent to take out the souls of the Believers. That will be the last group of the Believers whose soul will be extracted. After them such people (disbelievers) will remain (in the world) who will not know any religion or *sunnah*. These people will behave like asses and copulate in public. The Last Hour will come on such people. (*Al-Hadi* V-2 P-90, reference: Nu'aym bin Hammad)

By the tremendous blessings of Allah this (Urdu) translation is completed today 22nd Rajab 91 H, in the night. May Allah cause it to be beneficial to Muslims. *Aameen!*

وهو الموفق والمستعان ولا حول ولا قوة إلا بالله العلي العظيم

Muhammad Rafee' Usmani
Teacher: Dar ul-Uloom Karachi.
14-09-71.

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[1] We have seen in *Hadith* 55 that Muslims be alive after him and appoint Muq'ad as his successor. When the sun will rise in the west, there would yet be Muslims alive in the world as is evident from the verse of the Qur'an:

يوم يأتي بعض آيات ربك لا ينفع نفسا ايمانها لم تكن آمنت من قبل او كسبت في ايمانها خيرا

{On the day when certain signs of your Lord will come, to believe them shall not benefit a soul that never believed (them) before or (believed but) had not earned any good by its belief. (Al-An'am, 6:158)}

PART THREE

Meaning of Signs of Qiyamah, Their Importants and Kinds

(A List of these Signs in Relation to the *Aḥadith*)

Compiled By

Mawlana Mufti Muhammad Rafi' Usmani

بسم الله الرحمٰن الرحيم○
In the Name of Allah,
the Beneficent, the Merciful.

الحمد لله وكفى وسلام على عباده الذين اصطفى

Praise belongs to Allah Who is Sufficient, and peace be on His chosen slaves.

Although the *Ahadith* of Part 2 of this book relate to the descent of Isa عليه السّلام, yet they describe the signs of Qiyamah in much detail. In fact, the details that have been described there about the mischief of *Dajjal* and the descent of Prophet Isa عليه السّلام are not found in any other Arabic or Urdu book, and these are the major and closest signs of Qiyamah.

However, the *Signs of Qiyamah* was not the subject of Part 2. Therefore, they are scattered all over the Part 2. Often, an event is described in parts over several *Ahadith* so that it is cumbersome to trace an event in its entirety.

Hence, it is necessary to prepare a comprehensive list of these signs. The list is drawn out to reflect complete details of every sign and to point out the *Ahadith* in which the sign is mentioned in Part 2. Also, some of the signs are mentioned in many *Ahadith* in Part 2 so that a comprehensive summary is prepared avoiding repetition.

It was the advice of some elders, and my respected father Mawlana Mufti Muhammad Shafee' recommended that Part 3 be added to the book. It may include the necessary appendix as suggested in the foregoing paragraph.

In this way, this book would serve as a book of the *Signs of Qiyamah.*

The need for such a book is more marked in these times. Changes are being observed rapidly in the events and life and it seems that not much time is left before these signs would be apparent. The Prophet ﷺ had disclosed many minor signs of the approach of Qiyamah. All those have made themselves manifest gradually, one by one. Now, only the major signs remain to be observed. They will be very significant and universal events and their beginning will be with the appearance of Imam Mahdi. We cannot say when he may appear and with his coming the world would face an entirely new set of conditions because it will be with his coming, and in his times, that Dajjal will emerge and Sayyidina Isa عليه السلام will descend and a series of important events will transpire. The mischief of Dajjal is, in fact, a great trial of faith and it is very necessary for every Muslim, particularly the new generation to know everything about it. May Allah protect every Believer from the evil of this great mischief and trial. *Aameen!*

Hence, I have prepared a list of all the signs of Qiyamah in a particular way. It is an authentic summary of the entire Part 2.

However, before presenting the list it is reasonable to reflect on the initial facts of Qiyamah and its signs.

Qiyamah And the Sings of Qiyamah

Qiyamah is the name of the frightening shriek of the trumpet of Israfeel عليه السلام which will shake the entire universe. The initial tremors of the universal earthquake would be enough to frighten mothers into abandoning their new-born babies. Pregnant women would lay down their

burden. The severity of the shriek and the earthquake would intensify with every passing moment and all men and animals would collapse in death leaving no one alive on earth and in heaven. The earth would split and rent as under, mountains would fly into the atmosphere like fibres of cotton, stars and planets would break into pieces and crash down, the light of sun will extinguish and darkness would surround everything, the heavens would smash into infinitesimal pieces and the entire universe would sleep the sleep of death.

All the Prophets عليهم السلام have conveyed news of this great event to their people when they lived but the Messenger of Allah ﷺ told his *ummah* that Qiyamah was near at hand and that he was the last Messenger of Allah in this world. The Qur'an, too, has declared:

إِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

{The Hour has drawn nigh, and the moon was split as under} (*Al-Qamar*, 54:1)

And he woke the people up, saying:

فَهَلْ يَنْظُرُوْنَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنّٰى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرٰاهُمْ

{So do they await anything but the Hour that it should come upon them suddenly? Tokens thereof have indeed already arrived; so, when it comes upon them, how shall they take their admonition?} (*Muhammad*, 47:18)

But, no one knows when the Last Hour will come. Let alone the date, no one can predict the year or the century. Only Allah knows that. This is a secret that the Creator of the Universe has not revealed even to any angel or Prophet. Jibril عليه السلام asked the Prophet ﷺ but he got the same reply: ما المسئول عنها باعلم من السائل "The one who is asked does not know

more than the questioner."

The Qur'an also says that the knowledge of the Last Hour rests with Allah alone and no one else:

١. إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

{1. Surely the knowledge of the Hour is with Allah alone.} (*Luqman*, 31:34)

٢. يَسْـَٔلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝ فِيمَ أَنْتَ مِنْ ذِكْرَاهَا ۝ إِلَىٰ رَبِّكَ مُنْتَهَاهَا

{2. They ask you (O Prophet) concerning the Hour as to when it will come to pass? Wherein are you (concerned) with the declaration thereof? With your Lord is the limit thereof.} (*An-Nazi'at*, 79:42-42)

٣. يَسْـَٔلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

{3. They ask you (O Prophet) concerning the Hour, when will be its occurrence? Say, "The knowledge of it is only with my Lord; none shall disclose it at its time, but He. Heavy it is in the heavens and the earth; it will not come upon you but suddenly." They ask you as though you were eagerly in search thereof. Say, "The knowledge of its is only with Allah...} (*Al-A'raf*, 7:187)

Significance of the Signs of the Hour

Nevertheless, even the earlier Prophets عليهم السلام had disclosed the signs of the Last Hour to their respective people. Further, no Prophet was due to follow Prophet Muhammad ﷺ so he disclosed the most number of signs to his people so that they may prepare themselves for the Hereafter. They may reform themselves and refrain from passionate and immoral living. He used to tell his noble

Companions رضی اللہ عنہم about these signs, sometimes individually and sometimes collectively, sometimes in brief and sometimes at length. We can see from these *Ahadith* of *Saheeh Muslim* how earnestly he preached to them:

عن ابی زید ......احفظنها.

[Abu Zayd رضی اللہ عنہ said that the Messenger of Allah ﷺ led them in the *Fajr* prayers and then got up on the pulpit and delivered a sermon. When it was time for *Zuhr* prayers, he got down from it and led them in the *Zuhr* congregation. After that, he again climbed the pulpit and continued the sermon until it was time for *Asr*. He got down from it, led the men in the *Asr* prayers and then climbed the pulpit again and continued his sermon until the sun set down. In his sermon, he told them of the important things that have happened already and those that were to happen in future. Those among them who had a good memory were the only ones to know (these events) better.] (*Saheeh Muslim*, V-2 P-39)

عن حذیفه... عرفة.

[Huzayfah رضی اللہ عنہ said that the Messenger of Allah ﷺ stood up before them and did not omit to describe to them any (important) event that was to happen until the Last Hour. He who could, remembered it, and he who could not, forgot it. Huzayfah رضی اللہ عنہ added, "My companions here, also know this. Those of the events of which he told us and I have forgotten are recalled by me when they occur. It is like a man who is absent for long and his features are forgotten but when he is encountered again, we recall him."] (*Saheeh Muslim* V-2 P-39)

The *ummah* took great care to preserve the *Ahadith* of the signs of the Last Hour and to convey them to succeeding generations as, indeed, they did for all the *Ahadith* of the Prophet ﷺ. children are taught these *Ahadith* from an early age. There is a chapter on these *Ahadith* in every book of *Hadith* and these have come down to us through generations.

While none of the Books of *Hadith* lacks this chapter, narrators of *Hadith* have written separate books on this subject and, in fact, there are books on individual signs, too. However, there seems to be no book which comprises all authentic *Ahadith* on the signs of the Last Hour with proper and detailed reference to sources.

Nature of These Signs:

Some of the events which relate to the tokens of the Last Hour are described in minute detail and very ordinary, minor things are mentioned too. Thus, we read of these details about the trial through Dajjal, and the descent of Isa عليه السلام. Other signs of the Last Hour are not discussed in such a detailed way. The reason is that the mischief of Dajjal is a very difficult test of the faith and belief of Muslims and if they did not have a complete picture of him, they would easily fall prey to his mischief. Similarly, it was necessary to describe the features and events concerning Sayyidina Isa عليه السلام to prevent an impostor from making a false claim to his person and to be able to identify Prophet Isa عليه السلام when he comes so that the Muslims may join him to wage *jihad* against Dajjal.

Sometimes, a reader imagines that by studying the complete description of the tokens of the Last Hour, he will be able to pin point the exact date and time of its occurence. But, no one has been able to do that and no one will be able

to do so in future. The Qur'an tells us very clearly لاتأتيكم إلا بغتة {It will not come upon you but suddenly *(Al-A'raf* 7:187)}. The reason one cannot foretell the exact time is that the signs are not mentioned generally in the sequence they will occur and we do not know which event will precede and which will follow. Also, some of the *Ahadith* do confirm the sequence of certain events nor can we determine how far they are spaced in time. Again, many *Ahadith* are very brief so that the meaning is not very clear and sometimes the reader imagines a contradiction while there is no contradiction in the *Ahadith* but they are very brief.

Why Does there Seem to be a Contradiction?

A cursory glance might sometimes show a contradiction in the *Ahadith* of the signs of the Last Hour. There are some reasons for that. One reason is that some of the *Ahadith* on the subject are very brief and unless we read a complete *Hadith* on the subject then two different *Hadith* might seem contradictory because of their brevity. For example, we read in an authentic *Hadith* that Dajjal will be blind by his left eye[1] but another *Hadith* in *Saheeh Muslim* relates that Dajjal will be blind by his right eye.[2] Superficially, this is contradictory but if the *Hadith* of *Musnad Ahmad*[3] is read, we will see that both his eyes will be defective, the left without light and the right with a thick speck on it.

The other reason is that the words *Al-Qiyamah* and *As-Sa'ah* are used in the Qur'an and sunnah for the Last Hour. However, these words are used in some *Ahadith* in another sense too. Hence, death has also been referred to as

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① This is found in Part 2 and we will read it again in thelistof signs of Last Hour.

② عن ابن عمر مرفوعا.....طافية (مسلم ص ٤٠٩، ج ٢)

③ Part 2, *Hadith* # 35.

Al-Qiyamah and any great and close sign of the Last Hour is also referred to as *Al-Qiyamah.* Hence, if anyone does not recall these meanings then he will be confused in interpreting and he will see a contradiction in the *Ahadith.* For instance, a *Hadith* in Saheeh Muslim says:

عن انس ان رجلاً سأل رسول الله صلى الله عليه وسلّم متي تقوم الساعة وعنده غلامٌ من الانصار يقال له محمد فقال رسول الله صلّى الله عليه وسلّم ان يعش هذا الغلام فعسى ان لايدركهُ الهَرَمُ حتى تقوم الساعة.

[It is reported by Sayyidina Anas رضی الله عنه that someone asked the Messenger of Allah ﷺ, "When will the Last Hour come?" At that time, an Ansar boy, named Muhammad, was sitting with the Prophet ﷺ. So the Messenger of Allah ﷺ said, "If he remains alive then it is possible that the Hour will come before he grows old."] (*Saheeh Muslim,* V-2 P-406)

On the face of it, this *Hadith* seems to contradict all those *Ahadith* that we will read in the list of signs of the Last Hour and which we have seen in Part 2 which indicate that there is a time period of centuries between the times of the Prophet ﷺ and the Last Hour.

The fact is clear from another *Hadith* also in *Muslim* narrated by Sayyidah Ayshah رضی الله عنها. The word *as-Sa'ah* is not used for the Last Hour but death of individuals.

عن عائشة.....ساعتكم.

[Sayyidah Ayshah رضی الله عنها has said that the nomads often asked the Messenger of Allah ﷺ about the Last Hour when they came to him, "When will it come?" So, he would glance at the youngest among them and say, "If he remains alive before his old age, your Hour would come."] (*Saheeh Muslim,* V-2 P-406)

Clearly, "your hour" refers to the death of the person addressed, not the general Last Hour. This interpretation is supported in the narrative mentioned by Imam Ghazali in *Ahya al-Uloom.*

روى انس...قيامة.

[It is reported by Sayyidina Anas رضی الله عنه that the Messenger of Allah ﷺ said, "Death is *al-Qiyamah*. Hence, he who dies his *Qiyamah* has come."①] (*Al-Ahya*, V-4 P-421)

Similarly, if we do not ponder over the following *Ahadith*, we might suppose that there is a contradiction. The first *Hadith* is from *Saheeh Muslim* as narrated by Jabir رضی الله عنه.

١. سمعت .....الى يوم القيمة.

[1. "I have heard the Messenger of Allah ﷺ say: A section of my people will continue to fight for the sake of truth until the day of *Al-Qiyamah*."]

This discloses that there will exist a section of Believers right upto the Last Hour but the following *Ahadith* say explicitly that all the Believers will die before the Last Hour and not a single Believer will be alive on the day of the Last Hour. The words of the *Hadith* are:

٢. ان الله عز وجل...إلا قبضته.

[2. Surely, Allah will send a breeze that will be softer than silk. And, it will not spare anyone who has even a little bit of faith in him and will take away his soul.] (*Saheeh Muslim*, V-1 P-75)

٣. لا تقوم ....الله الله.

[3. The Hour will not come until 'Allah, Allah' ceases to be said on earth.] (*Saheeh Muslim*, V-1 P-84)

① Zayn uddin رحمة الله عليه has pointed out Ibn Abu al-Dunya as a narrator of this *Hadith* but he is a weak narrator. However, we have quoted it only as a supporting *Hadith* for otherwise the *Hadith* of Sayyidah Ayshah رضی الله عنها is enough.

٤. لا تقوم الساعة على احد يقول الله الله.

[4. The Hour will not come upon one who says, 'Allah, Allah'.] (*Saheeh Muslim*, V-1 P-84)

٥. لا تقوم الساعة إلا على شرار الناس.

[5. The Hour will not come but on the worst of people.] (Saheeh Muslim V-2 P-76)

There seems to be contradiction here. The first *Hadith* looks quite contrdictory to the other four. However, the first *Hadith* quoted here from *Muslim* is found in different books and in different words. It is found in *Musnad Ahmad, Musnad Abu Ya'la, Sunan Abu Amr Al-Dari, Kanz Al-Ummal, Ibn Asakir, Al-Hadi* and *Seerah Mughalta'i* with the words حتى ينزل عيسى ابن instead of إلى يوم القيمة (that is, 'until Isa Ibn Maryam descends' instead of 'until the day of al-Qiyamah').[①] It would then read: "a section of my people will continue..... until the descent of Isa Ibn Maryam عليه السلام." Thus, the words يوم القيمة 'the day of al-Qiyamah' in the *Hadith* of *Muslim* (No.1, above) does not mean the final Qiyamah but it refers to the minor Qiyamah, a major sign of Qiyamah, the descent of Isa عليه السلام. Hence, the contradiction between the first Hadith and the remaining three is cleared.

Sometimes there is contradiction between two *Hadith* because one of them is *da'eef* (weak) or *mawdoo'* (invented). If a *Hadith* is invented then it is not reliable at all but null and void. If it is weak and does not match a sound *Hadith* then obviously it is not reliable at all.

Sometimes there is confusion because two separate signs are mistaken as one. For instance, one of the tokens is that a fire will spread from Aden (Yaman) and drive people to Syria and gather them there. And, many other *Ahadith* tell us that fire will spread from the Hijaz. A hasty glance might

① All these *Ahadith* have been narrated in Part 2, *Hadith* # 32, 47, 73, 105 and 106.

suggest that one *Hadith* contradicts the other. But, in fact, these are two different signs. The fire of the Hijaz is also a sign of the Last Hour and it has already been seen; we will read about it in the list that follows. The fire of Aden has not kindled as yet and will spread very close to the Last Hour as we will read in the list of the signs of the Last Hour.

These are the main reasons of the contradiction in the *Ahadith* of the signs of al-Qiyamah and there are other reasons too but they are not exclusive to this topic and, often, other *Ahadith* too are subject to this confusion. We have described only a representative number of the reasons of contradiction so that readers may not jump to conclusion but try to gather facts about these *Ahadith*.

I have endeavoured to clear possible confusion in Part 2 of this book by enclosing explanation within paranthesis in the body of translation or by supplying footnotes. In the following list of signs of the Last Hour, I have arranged the list in such a way that there is no semblance of contradiction, in the first place, and the arrangement itself answers any doubt. At some places, however, necessary footnotes are appended.

Signs of al-Qiyamah are of Three Kinds:

Most of the signs of the Last Hour mentioned in the Qur'an are such as will manifest themselves very close to the Hour. Then, the Prophet ﷺ has described in the *Ahadith* all kinds of tokens, the near ones and the distant, the minor and the major. Allamah Muhammad Abdur Rasool Barzanjt رحمہ اللہ علیہ (d. 1040 AH) has enumerated three kinds of signs of al-Qiyamah in his book *Al-Isha'ah Liashwat Al-Sa'ah*. These are: (1) the distant tokens, (2) the in-between tokens, also called the small (minor) signs, (3) the near tokens also called the major signs.

The First Kind (The distant signs)

The distant signs are those that have manifest themselves already in the past. They are called *distant* because there is a greater time lag between them and the Last Hour. These include, the coming of the Messenger of Allah ﷺ, the event of *shuqq al-Qamar* (splitting of the moon)[1] the death of the Messenger of Allah ﷺ, and the Battle of Siffeen.[2] All these have already transpired and in the light of the Qur'an and *Hadith* are signs of the Last Hour.

Mischief of the Tartars

The mischief of the Tartars is one of these signs and it was foretold in authentic *Ahadith*. *Bukhari, Muslim, Abu Dawood, Tirmizi* and *Ibn Majah* have narrated these *Ahadith*. The words of *Bukhari* are:

> قال ابو هريرة.....عراض الوجوة.
>
> [Sayyidina Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, "The Hour will not come until you fight the Turks whose eyes will be tiny, faces red and noses small and flat. Their faces (in their roundness and thickness) will be like shields covered with layers upon layers of leather. And the Hour will not come until you fight a people

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[1] According to the saying of the Prophet ﷺ ......بعثت, (I and the Hour are sent like this), *Bukhari* and *Muslim*. Also the saying of Allah ......اقتربت الساعة {The Hour has drawn nigh, and the moon was split as under. (54 1)}. Details may be seen in *Bayan al-Qur'an* against the verse فقد جاء اشراطها in *surah Muhammad* {Tokens thereof have indeed already arrived. (47 18)}.

Allama Barzanjt رحمة الله عليه, has described all these signs in detail with the *Ahadith* in *al-Isha'ah* (pp 4, 1, 35-40). Besides, Nawab Siddiq Hasan رحمة الله عليه has also enumerated all the signs in brief in *al-Iza'ah lima yakoonu bayn yada al-Sa'ah* (pp13-85).

[2] The Prophet ﷺ has said: لاتقوم......واحدة (*Bukhari* V-2 P-1054, *Muslim* V-2 P-390). Hafiz Ibn Hajr, Allamah Qastalani and others say that this saying refers to the Battle of Siffeen. *Fath al-Bari* V-13 P-22.

whose shoes are made of hair."]

Another *Hadith* tells us that [the Messenger of Allah ﷺ said, "It is also one of the signs of the Hour that you will fight a people whose faces are broad."] (*Saheeh Bukhari*, V-2 P-410, Kitab al-Jihad Chapter Fight with the Turks, and V-1 P-507, Chapter Signs of Prophethood, Kitab al-Munaqib)

Besides, a *Hadith* in *Saheeh Muslim* describes them as يلبسون الشعر (wearing dress of hair). (*Saheeh Muslim* V-2 P-395)

The people against whom the *Hadith* says the Muslims will fight are Tartars[1] who poured down upon Muslims all over from Turkistan as a wrath of Allah. The details the Prophet ﷺ gave of these people were found in their entirety in the mischief of the Tartars. It was at its peak in 656 AH when Baghdad fell to them serving as a warning to Muslims to mend their ways. They killed to mend their ways. They killed Musta'sim the last Khaifah of Bani Abbas, and many countries of the Islamic world fell to them and were badly uprooted.

The commentator of *Saheeh Muslim* had seen this with his own eyes for he lived between 631 AH and 676 AH. He wrote in explaining these *Ahadith*:

> "These predictions are a miracle of the Messenger of Allah ﷺ because the war with the Turks did take place. They have all the characteristics which the Messenger of Allah ﷺ had described. They have tiny eyes, red faces, snub and broad noses, wide faces which are like such shields as are hammered with layers upon layers of leather. They wear shoes made of hair. In short, they exist in our times with these characteristics. Muslims have fought them frequently and are at war with them even now. We pray to Allah that He

[1] *Fath al-Bari* V-6 P.477, Umdah al-Qari V- P.201, al-Isha'ah P.35, al-Aza'ah P.82.

let the result be favourable to the Muslims against these people and also against other people. And may He continue to shower compassion and favour on the Muslims. May He bless His Messenger who does not speak on his own but speaks the words of *wahy* (revelation) which is sent to him."[1]

The Fire of Hijaz

The great fire of the Hijaz is also among the signs of the Last Hour. The Prophet ﷺ had fore warned of it. *Bukhari* and *Muslim*[2] have transmitted this *Hadith* from Sayyidina Abu Hurayrah رضی الله عنه and these are the words:

إن رسول الله ....يبصرى.

[The Messenger of Allah ﷺ said, "The Hour will not come until a fire comes out from the land of Hijaz which brightens the necks of the camels in Busra.]

The version in *Fath al-Bari* is in some detail. It says:

عن عمر بن الخطاب.....ببصرى.

[It is reported by Sayyidina Umar ibn al-Khattab رضی الله عنه that the Messenger of Allah ﷺ said, "The Hour will not come until a valley of the valleys of Hijaz bursts with a fire which brightens the necks of camels in Busra."] (*Fath al-Bari* V-13, P-68, reference: al-Kamil by Ibn Adi)

Busra is a well-known city of Syria between Madinah and Damascus, 48 miles from Damascus.[2]

This great fire spread in the surroundings of Madinah about a year before the invasion of the Tartars.[3] It was

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[1] *Bukhari* V-2, P.1054, Chapter Khuruj an-Nar, Kitab al-Fitan. *Muslim* V-2, P.393, Kitab al-Fitan.

[2] *Fath al-Bari* V-13, P.67. *Irshadat* Savi V-10, P.303.

[3] *Fath al-Bari* V-13, P.67, *Umdah al-Qadri* (Ayni) V-24, PP.37-40, al-Iza'ah P.84, *Wafa' al-Wafa'* (Sauhari) V-1, PP.139-151.

exactly as described in these *Ahadith*. It began on Friday 6th Jumadi ath-Thani 654 AH and spread over miles of land. It turned mountains that came in its way into piles of ashes. It kept burning with fury until Sunday, 27th Rajab (for 52 days) and it took about three months to cool down completely. The light of the fire was visible as far away as Makkah, Yanboo', Tayma' and even Busra which is very far away though it is but exactly as the *Hadith* says. The news spread all over the Islamic world. Accordingly, the narrators of *Hadith* and historians of that era wrote about the fire in their works and the poets composed poetry describing it in much detail. Allamah Nawawi who has commented on *Saheeh Muslim* and was an elder of those days has explained the said *Hadith* in these words:

> "The fire that is mentioned in the *Hadith* is a distinct token of the Last Hour. There has been a fire in Madinah in our times in 654 AH. It was a very great fire. It began in the eastern of Madinah behind Harrah. The news spread gradually to all the folk of Syria and all the cities and the people of Madinah who were there informed me themselves."[1]

The well-known exegetle, Allamah Muhammad bin Ahmad Qurtabi (d.671) was also a great scholar of that time. He has commented on the *Hadith* of *Bukhari* and *Muslim* on the fire and thrown further light on it in his work. *Al-Tazkirah Bi Umoor Al-Aakhirah.*

> "A fire has erupted in Madinah, a city of the Hijaz. It flared up after a terrible earthquake shook the land on the night of Wednesday, 3rd Jumadi ath-Thani 654 AH after *Isha* prayers. It continued upto the time of Chast on Friday before the shocks

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[1] *Sharah Saheeh Muslim* V-2, P.393.

ceased. The fire had begun at Qareezah near Harrah. It looked a great city with boundary walls, adorned with large towers and minarets. Some people seemed to urge it on. It enveloped every mountain it encountered and melted it away. Part of it seemed bright red and blue making sounds like a cloud that swallowed rocky land like a being who is very hungry; and it covered the distance to the stand of Iraqi travellers. Ash accumulated in a mould. And the fire advanced to the vicinity of Madinah but Madinah continued to receive a cool breeze in spite of the fury and ocean-like earnest rapidity of the fire. One of my colleagues revealed to me that he eyed the fire from a distance of five days travel, and I have heard that it was seen from the mountains of Makkah and Busra."[①]

A front-rank scholar of *Hadith* of that time Abu Shamah[②] al-Maqdasi al-Dimishqi has cited in his book *Zeel al-Rawdayn* letters that he received immediately after the event from the Qadi of Madinah and other people. He himself was in Damascus[③] at that time. He has said:

"In the first few days of Sha'ban[④], I received many letters from Madinah. They recount a great event that has occured there. This event confirms the *Hadith* that is transmitted by *Bukhari* and *Muslim*. (He has then mentioned the *Hadith*.) Of the people who have witnessed the fire, one of those whom I trust has told me that he has learnt that

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① *Mukhtasar Tazkarah al-Qurtabi*, Shaikh Abdul Wahhab al-Sha'rani, P-137.

② Hafiz Shamsuddin Zuhbi has counted him among Huffaz of *Hadith* and reliable in transmitting. Abu Shamah رحمہ اللہ علیہ was born in 599 AH and died in 665 AH. (*Tazkirah al-Huffaz*, Zahabi, V-4 P.234.)

③ *Al-Bidayah wa al-Nihayah* V-13 P.188. *Wafa al-Wafa*, al-Samhuri V-1, P.143.)

④ First ten days.

letters were written in the light of the fire at Tayma'.[1] (He has then quoted from some of the letters and continues to say:) Some letters say that a great fire erupted on the eastern side of Madinah on the first Friday of Jumadi ath-Thani, a half days' journey between it and Madinah. It emerged from the earth and it was like a river of fire flowing from the earth. It reached the fronts of mount Uhud. Another letter relates that the earth split up at Harrah because of a terrible fire. The area of the fire was equal to that of the Masjid Nabawi. It seemed to the on-looker that it was in Madinah itself. A sort of valley poured out from it, four *farsakh* (leagues) long and four miles wide, and it flowed on the surface of earth. Small hillocks appeared from it. Another letter says that it was so bright that it was seen in Makkah. (He goes on to say:) The fire burnt on for months and then cooled down. And what I have understood is that the fire that is mentioned in the *Hadith* is this very one which manifest itself in the surroundings of Madinah."[2]

Allamah Samhuri has quoted people of that time in his work, *Wafa' al-Wafa'*. They have said that because of intense smoke from the fire in the atmosphere the light of the sun and the moon had become very dim as though both had been eclipsed. He has also cited Abu Shamah رحمة الله عليه who said:

> "And we saw in our city Damascus that sunlight had faded and we wondered what could be the reason until we received news of the fire."

There was another great man of those times, Allamah Qutub al-Din al-Qastalani رحمة الله عليه. Right at the time when the fire had flared up, he was at Makkah.[3] He took great

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[1] It is as far from Madinah as is Busra (*Irshad al-Sari*, Qastalani, V-10, P.204.)

[2] *Fath al-Bari*, V-13, P-67, reference Zeel al-Rawdayn.

[3] *Wafa' al-Wafa'* V- P-145.

pains to investigate the fire and wrote a separate thesis on the subject.[1] He has quoted eye-witnesses in this work, and has narrated a unique and unprecedented event.

> "A man whom I trust saw a huge rock among the rocks of Harrah with his own eyes a portion of which was outside the limits of the Haram of Madinah. The fire touched only its portion outside Madinah but when it reached near the side within Madinah, it extinguished itself and cooled down."

This is yet another miracle of the Prophet ﷺ that the terrible fire could not enter Madinah. It was prevented to such an extent that while it burnt down part of a rock outside Madinah, it did not touch the portion that was inside Madinah but cooled down by itself when it was about to enter that side.

Allamah Samhuri رحمة الله عليه who is a famous historian of Madinah has written an excellent account and of history of Madinah and its sacred places. His work is entitled *Wafa al-Wafa'* and it has no peer. He has given a picturesque account of the fire over about thirteen pages.[2] He has quoted those people who were living during those days and his account disclosed that the light of the fire was observed as far away as Makkah, Tayma' Yanboo', Mount Sayah and Busra.

Another respected man of that era, Qadi al-Qadah, Sadruddin Hanafi, was a ruler of Damascus. He was born in 642 AH. Before he became Qadi al-Qadah, he was a teacher in a madrasah. When the fire flared up, he was in Busra and

[1] Entitled *Jamal al-Eijaz fi al-A'jaz Nar al-Hijaz Irshad al-Sari*, Qastalani, V-10, P-203, Qutub al-Din Qastalani exponent of *Bukhari* (also named Qastalani) but he is a predecessor of the exponent of *Bukhari*. In fact the exponent of Bukhari Allamah Shab al-Din Qastalani has cited him in his word *Irshad al-Sari*.

[2] He has narrated also the *Ahadith* of the Prophet ﷺ concerning the fire, and shown that the fire matched the description in the *Ahadith*.

he himself narrated to the renowned exegettle Ibn Kathir the following account:

"When the fire was burning, I heard a villager tell my father[1] in Busra that they saw the necks of the camels in the brightness of the fire."[2]

This is exactly what the Messenger of Allah ﷺ had foretold in the authentic *Ahadith*. He had said that the necks of camels in Busra will brighten with the light of the fire. The Prophet ﷺ had said three things about this fire: (1) it will flare up in the Hijaz, (2) a valley will fill up with it, and (3) the necks of camels at Busra will shine with its light.

These are those miracles of the Messenger of Allah ﷺ that were observed centuries after his death. Indeed, other events, too, will come to light, one by one, exactly as he had disclosed to us, a testimony to his truthfulness for the future generations.

There is long list of the distant tokens of the Last Hour which he had enumerated and they did happen as he had said. Allamah Barzanji رحمة الله عليه has mentioned many other events in *Al-Isha'ah*. We have presented only a few examples, yet the discourse has lengthened. We hope it will not be without benefit.

The Second Kind (The minor or in-between signs)

The minor signs of the Last Hour have become manifest but have not yet taken a complete shape. Every day, they become more and more manifest and their manifestation will go on intensifying. This will go on until

[1] His father is Shaykh Safi al-Din who was also a teacher in the same madrasah of Busra (*al-Bidayah wa al-Nihayah*, V-13 P.192, wafa' al-wafa' V-1 P-139.)

[2] *Al-Bidayah wa Al-Nihayah* V-13, PP.191-192. It is also mentioned in *Wafa' al-Wafa'* V-1, P.129.

the third kind of tokens begin to be seen. The minor signs are also many. For instance, the Prophet ﷺ has said:

The man who remains steadfast on religion will be like one who holds live coal in his fist.

That man will be most fortunate from the worldly point of view who is base himself and whose father too is base and lowly.

There will be many leaders but very few trustworthy people.

Chiefs of tribes and nations will be hypocrites, most vile, and very immoral.

The chiefs and nobles of markets will be sinners.

There will be many police.[①] (The will back the tyrants).

High offices will go to the undeserving. Young boys will rule.

Trade and commerce will spread very much. It will spread to such an extent that woman will help her husband in business but there would be much slump in the commercial field that no profit would accrue.

Short measure would be given.

The habit and custom of writing would increase but (the objective of receiving) education would be to further worldly ends.

The Qur'an would be turned into a tool for songs and music.

There would be an abundance of those who recite the Qur'an in a singing way to show-off, gain fame and earn wealth.

There would be a scarcity of jurists.

The ulama (scholars) would be killed.

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① This *Hadith* is narrated by Allamah Barzanji in *Al-Isha'ah* from Tabarani. The complete text is as follows:

إن من اعلام الساعة واشراطها ان تكثر الشرط (الى قوله)......الاشاعة

They will face very trying times and hardship and they would prefer death to pure gold.

The latter people of this ummah will curse the former.

The trustworthy will be treated as a cheat and the treacherous shall be called trustworthy. Goodness and piety will be considered bad and evil will be regarded as good.

Strangers will be treated well but the rights of relatives will be neglected.

The wife will be obeyed but parents will be disobeyed.

There would be noise and commotion in the mosques and people will discuss worldly affairs there.

Only those who are known will be greeted with salam (although the *Ahadith* tell us that we must offer salam to every Muslim whether we know him or not).

Divorce will be very common.

The pious people will keep themselves away while the lowly, base people will abound and be in the lime light.

People will take pride in erecting tall buildings and in competing with each other in these projects.

Wine will be named *nabeez*, and interest will be called trade, and bribery will be termed gift. These things will be regarded as lawful with their new terminology.

There will be an abundance of interest dealings, gambling, singing, musical instruments, consumption of wine and adultery.

Immodesty and shameless conduct will be very common and there will be a plethora of illegitimate births.

Invitations would be extended to enjoy the company of women alongwith food and drink.

Unexpected and sudden deaths will be very common.

People will ride on thick cushions to the doors of mosques.

Women will wear garments but they will be naked

(because their dress would be thin and tight-fitting). On their heads hair will be arranged like the humps of lean camels. They will wear with alliance and tempt men to themselves.

These people will not enter Paradise and they will not even smell its fragrance. In their sight, a Believer will be more disgraced than a slave girl. A Believer will watch these evils but be unable to stop them as a result of which his heart will pine away (unseen to the outsider).[1]

There are many more signs of this kind. The Prophet ﷺ had told about them at a time when one could not even perceive them but today we see them with our eyes. Some of these tokens have manifest themselves fully while some others have just begun to reveal themselves. When all of them will have manifested themselves fully, the major and near signs of the Last Hour will begin to be seen. May Allah preserve us from every trial and mischief. And may He deliver us to the grave with secure and guaranteed faith and belief. *Aameen!*

The Third Kind (The near signs)

These tokens will be seen very near the Last Hour, one following the other. They will be great universal events and so they are also called major signs. These include the coming of Mahdi, the emergence of Dajjal, the descent of Isa عليه السلام, Yajooj and Majooj, the rising of the sun from the west, the beast of the earth and the fire that will erupt from Yaman and spread and so on. When all the signs of this kind have manifest themselves then the Last Hour will come any moment, suddenly.

The *Ahadith* which we have narrated in Part 2 of this

[1] These tokens have been reproduced from *al-Isha'ah al-Ashrat al-Sa'ah* in brief. Many have been omitted lest the list become lengthy. (Pp 70 to 87)

book concern, almost all of them, with the signs of this kind. However, they are presented there in separate pieces, not as a whole and in the next few pages we will present them in detail, one after the other in a list form.

Distinguishing Features of this List

1. The signs of the Last Hour together with their description as found in the *Ahadith* narrated in Part 2 have been mentioned in this list even if they appear in the *Ahadith* in passing. In this way, this list is a summary of Part 2. However, we have not treated in this list or its footnotes the four *mawdoo'* and three *da'eef Ahadith* which have found their way in Part 2.

2. In Part 2, there are many *mawqoof Ahadith*, that is, the sayings of the Companions and the *Taba'een*, and they also mention such signs as are not mentioned in *Ahadith marfoo'*. The text of the list, does not contain such signs but they are referred to in footnotes at proper places. Also, the line of transmission of *Hadith* # 101 could not be found out; hence, the sign mentioned in this *Hadith* is referred to in a footnote of the list, not the text. Therefore, the list contains only those signs which are mentioned in *marfoo' Ahadith* which are authentic and narrated in Part 2; these are sayings of the Messenger of Allah ﷺ and are all authentic with a strong line of transmission.

3. The list is prepared in such a detailed and sequential manner that if the column of references is ignored and only the column of the signs is read continuously, it will look like a continuous text.

4. The list does not include the signs of the Last Hour which are not found in the *Ahadith* of Part 2 even though they may appear in other authentic *Ahadith*. Nevertheless,

most of the signs find a mention in the list. The details of the mischief of Dajjal and descent of Isa found in this list exceed what is found in any other Arabic or Urdu book with authentic references.

5. In describing the signs, the sequence of events and time has been observed. However, where this could not be ascertained, the words pointing out the sequence have been omitted.

6. Serial numbers have been given against every sign. Also, the *Hadith* number in Part 2 where the signs are mentioned is also given together with the name of the source from which the *Hadith* is derived. If the *Hadith* has many sources then only that source is mentioned whose words are borrowed but if that could not be determined, more than one source is acknowledged.

7. Sometimes readers will find a few words within paranthesis while describing a sign. The parenthesis are not original but found in the text of Part 2. The parenthesis are used to denote that the words they enclose are not found in all the *Ahadith* mentioned there against. This is explained in some footnotes.

والله الموافق والمعين عليه توكلنا وبه نستعين۝

List of the Signs of Al-Qiyamah

Sign of the Last Hour in Time Sequence

01. Great events will take place before the last Hour so that people will ask one another if the Prophet ﷺ had said anything about it. (*Hadith* Reference # 17 Hakim, etc.)
02. Thirty prominent liars will appear, the last of whom will be named Dajjal. (*Hadith* reference # 17 Hakim, etc.)
03. But, (until Isa عليه السلام descends[①]) a section of this *ummah* will fight for the truth. (*Ahadith* reference # 3 *Muslim*. # 32 *Ahmad*. # 47 *Kanz al-Ummal*, *Ibn Asakir*, # 73 *Ahmad*. *Seerat Mughalta'i*, # 105 *al-Hadi* (by Suyuti), *Sunan Abu Amr*, # 106 Abu Ya'la.)
04. They will not care for their adversaries. (*Hadith* reference # 47 Kanz al-Ummal, Ibn Asakir.)

Imam Mahdi

05. The last *ameer* of this group will be Imam Mahdi. (*Ahadith* reference # 3 *Muslim*. etc. # 105 Suyuti, Abu Amr, # 106 Abu Ya'la, # 112, *al-Hadi* Abu Nu'aym.)
06. He will be of a good character. (*Ahadith* reference # 13 *Ibn Majah*. etc., # 112 *al-Hadi*, *Abu Nu'aym*, # 41 *Abu Nu'aym*. *Kanz al-Ummal*. # 107 *al-Hadi*. Abu Amr, # 112 *al-Hadi*. Abu Nu'aym.)
07. And he will be one of the family members (descendants[①]) of the Holy Prophet ﷺ. (*Ahadith* reference # 41 *Abu Nu'aym*. *Kanz al-Ummal*. # 107 *Al-Hadi*. Abu Amr, # 112 *Al-Hadi*. Abu Nu'aym.)
08. And, Sayyidina Isa عليه السلام will descend in his times.[②] (*Ahadith* reference # 2 *Bukhari*, and *Muslim* # 3 *Muslim*, etc. # 13 *Ibn Majah*. # 116 *Ahmad*, # 31 *Ahmad*. *Hakim*, # 41 *Kanz Al-Ummal*. *Abu Nu'aym*. # 104 *Al-Hadi*. Abu Nu'aym, # 17 *Al-Hadi*. *sunan Amr*, # 110 *Al-Hadi*, Na'eem bin Hammad. # 111 *Al-Hadi*. Abu Nu'aym, # 115 *Al-Hadi*. Abu Nu'aym.)

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① Words in paranthesis appear only in # 107.

② It is reported in the athar of Sayyidina Arta that Dajjal will also appear in the times of Mahdi.

09. It is a sign of nearness of the Last Hour in terms of the verse of Qur'an: وإنّه لعلمٌ للساعة (*Ahadith* reference # 92 *al-Dur al-Manthur,* Ibn Jarir, Ibn Abu Hatim, *Tabarani* and others till # 96, # 103 Ibn Hibban.)
10. An army of the Muslims made up of Allah's chosen men will wage jihad against India[1] (and gain victory and chain its rulers). (*Ahadith* reference # 9 *Nasa'i, Ahmad* etc., # 46 Kanz al-Ummal, Abu Nu'aym.)
11. When the army returns, it will find Isa Ibn Maryam in Syria. (*Ahadith* reference # 46 *Kanz al-Ummal, Abu Nu'aym.*)

Events Before Dajjal's Emergence

12. The Romans will reach upto A'maq or Wabiq and an army of the best of Muslims will advance from Madinah to check them. When the two armies face each other the Romans will demand the release of a prisoner but the Muslims will reject their demand. That will begin the war and one-third of the Muslims will flee and their repentance will not be accepted by Allah, one-third will be martyred and regarded as best of martyrs, and the remaining one-third will emerge victorious and will then remain immune and safe from all kinds of mischief. (*Hadith* reference # 7 *Saheeh Muslim.*)
13. Then these people will conquer constantinopole.[2] (*Hadith* reference # 7 *Muslim.*)

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[1] Many *jihad* have been waged against India so far. Only Allah knows which jihad this *Hadith* refers to. If there is to be a jihad later on then there should be no doubt at all about it but if a previous jihad is meant then the descendants of the army are referred to in sign s. no. 11. (Mawlana Muhammad Rafee'.)

[2] It is stated in *Hadith* # 112 narrated by Artah that Imam Mahdi will wage jihad against Constantinopole. Thus, it is understood that Imam Mahdi will lead this army.

14. While they are occupied in sharing the spoils a (false) rumour will spread that Dajjal had emerged. On hearing it, the army will advance. (*Hadith* reference # 7 *Muslim.*)

Emergence of Dajjal

15. And (when they reach Syria[①]), Dajjal would truly emerge.[②] (*Ahadith* reference # 5 *Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad Hakim* etc. # 6 *Muslim, Ahmad, Hakim, Ibn Asakir,* # 7 *Muslim,* # 8 *Muslim, Abu Dawood, Tirmizi, Ibn Majah,* # 6 *Ahmad,* Ibn Abu Shaybah, Hakim, Tabarani, # 23 Hakim, Tabarani, Ibn Mardawiyah, # 37 al-Dur al-Manthur, Ibn Jurayr. # 39 Ibn Abu Shaybah, Ibn Asakir, # 44 Kanz al-Ummal, Nu'aym bin Hammad.)
16. It would happen three times before this that people would have panicked. (*Hadith* reference # 16 *Ahmad,* etc.)
17. At the time of Dajjal's emergence there would be very few pious people and mutual hatred would be very at its peak. (*Hadith* reference # 20 *Hakim.*)
18. Religion would become very weak. (*Ahadith* reference # 20 *Hakim,* # 31 *Ahmad, Hakim.*)
19. And, knowledge would be on the wane. (*Hadith* reference # 31 *Ahmad,* etc.)
20. The Arabs would be few in number during those days.[①] (*Hadith* reference # 13 *Ibn Majah,* etc.)
21. Most of Dajjal's followers would be women and Jews. (*Hadith* reference # 16 *Ahmad,* etc.)
22. The Jews would number 70,000 and armed with jewelled swords and wearing costly thick dress. (*Ahadith* reference # 13 *Ibn Majah* etc. # 16 *Ahmad* etc.)

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① The words in the brackets are found only in *Hadith* # 7 while the remaining text is found in all *Ahadith* enumerated as reference.

② It is stated in the *Hadith* # 109 narrated by Sayyidina Abdullah bin Amr bin al-Aas that Dajjal will emerge in the beginning of a century. (*Al-Hadi* by Suyuti)

① In numbers or strength.

23. Dajjal will emerge between Syria and Iraq. (*Ahadith* reference # 5 *Muslim* etc. # 13 *Ibn Majah, Abu Dawood,* etc.)
24. And he will appear at Yahoodiyah a place in Isfahan.[①]

Dajjal's Features

25. Dajjal will be young (and resemble Abdul 'Uzza bin Qatn). (*Ahadith* reference # 5 *Muslim* etc., # 13 *Ibn Majah,* etc.)
26. (Wheat complexioned and) hair will be curly, (*Ahadith* reference # 5 *Muslim,* etc. # 38 *Tabarani* etc.)
27. both eyes will be defective, (*Hadith* reference # 35 *Ahmad,* etc.)
28. will be blind by one (left) eye. (*Ahadith* reference # 5 *Muslim,* etc. # 13 *Ibn Majah,* # 17 *Hakim,* # 31 *Ahmad & Hakim,* # 35 *Ahmad,* # 36 *Hakim, Kanz al-Ummal,* # 38 *Tabarani, Kanz al-Ummal,* etc. # 65 *al-Dur al-Manthur, Ibn Jarir.*)
29. The other (right)[②] eye too will be thick and swollen. (*Ahadith* reference # 35 Ahmad, etc. # 36 Hakim, etc. # 38 Tabarani etc.)
30. *Kafir* would be inscribed on his forehead (in this manner) (ك ف ر) (*Ahadith* reference # 13 *Ibn Majah,* # 31 *Ahmad, Hakim,* # 35 *Ahmad,* # 36 *Hakim* etc.)
31. Every Believer will be able to read it whether he knows to write or not. (*Ahadith* reference # 13 Ibn Majah etc. # 31 *Ahmad, Hakim,* # 26 *Hakim* etc.)

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① We have seen in *Hadith* # 5 and 13 that Dajjal will emerge between Syria and Iraq but there is no contradiction. It is possible, he would first emerge between Syria and Iraq but his emergence would not be prominent until he emerges from Yahoodiyah, Isfahan and he may then become known thenceforth. *Hadith* # 5 and # 13 may refer to the beginning of his emergence and # 33 to his notoriety. (Mawlana Mufti Muhammad Rafee')

② This is explained in a *marfoo' Hadith* of *Saheeh Muslim* اعور العين اليمنى كأنها عنبة طافية "He will be blind by his right eye too which will be protruding out like a piece of grape." (V-1, P-95)

32. He will ride an ass, whose ears will be forty hands apart from one another. (*Ahadith* reference # 31 *Ahmad, Hakim*, # 100, *Hakim, Suyuti*.)
33. Dajjal's speed would be rapid, like the speed of a cloud and the speed of air. (*Hadith* reference # 5 *Muslim*, etc.)
34. He will go round the whole world very quickly (as though the earth was wrapped up for him). (*Ahadith* reference # 13 *Ibn Majah*, etc. # 17 Hakim etc. # 20 Hakim, # 31 *Ahmad, Hakim*.)
35. And he will make mischief everywhere. (*Ahadith* reference # 5 *Muslim*, etc. # 13 *Ibn Majah*, etc.)
36. But he will not enter (Makkah,) Madinah (and Bayt Al-Maqdis)[1] (*Ahadith* reference # 13 *Ibn Majah*, # 17 *Hakim*, # 20 *Hakim*, # *31 Ahmad*, # *68 Mu'mar, al-Dur al-Manthur*, # 102 *Majma'Zawa'id, Awset Tabarani*.)
37. In those days, Madinah will have seven doors.[2] (*Hadith* reference # 33 Ahmad, al-Dur al-Manthur.)
38. And angels would guard every road leading to (Makkah and) Madinah who would not let him in. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 31 *Ahmad, Hakim*, # 33 *Ahmad* etc. # 102 *Majma'Zawa'id, Awsat Tabarani*.)
39. So he will stop outside Madinah (at Zareeb Ahmar between the edge of saline land and the Khandaq). (*Ahadith* reference # 13 *Ibn Majah*, etc. # 33 *Ahmad, al-Dur al-Manthur*, # 28 *al-Dur al-Manthur, Mu'mar*, # 102 *Mujma' Zawa'id, Tabarani*. # 20 Hakim.)
40. He will have authority outside Madinah. (*Hadith* reference # 20 *Hakim*.)
41. At that time, (three) earthquakes will shake Madinah which will hurl every hypocrite man and woman outside Madinah. (*Ahadith* reference # 13 Ibn *Majah* etc. # 68 *Mu'mar, al-Dur al-Manthur*.)

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[1] Bayt al-Maqdis is mentioned only in *Hadith* # 17.

[2] The seven doors are seven roads as evident from *Hadith* # 33 and # 102.

42. All these hypocrites will go and join Dajjal. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 23 *Ahmad* etc. # 68 *Mu'mar*, al-Dural-Manthur.)
43. Women will follow Dajjal before everyone else. (*Hadith* reference # 102 *Majma' az-Zawa'id, Tabarani.*)
44. In short, Madinah will be fully purified of them; hence, that day will be called the Day of Salvation. (*Hadith* reference # 13 *Ibn Majah.*)
45. When people will pester him, he will retreat in anger. (*Hadith* reference # 102 Majma' az-Zawa'id, Awsat Tabarani.)

Mischief of Dajjal

46. The trial through Dajjal will be so severe that humanity would not have experienced such a trial before nor would experience ever after that. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 38 *Tabarani, Fath al-Bari.*)
47. Therefore, all Prophets عليهم السلام have always informed their respective people. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 35 *Ahmad* etc.)
48. And the account given by the Messenger of Allah ﷺ is more exhaustive than that given by any other Prophet. (*Hadith* reference # 38 *Tabarani, Fath al-Bari.*)
49. He will (first)[1] claim to be (a Prophet and then) divine. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 17 *Hakim* etc. # 31 *Ahmad, Hakim*, # 38 *Tabarani, Fath al-Bari.*)
50. He will have large quantities of food with him. (*Hadith* reference # 31 *Ahmad, Hakim.*)
51. He will command the hidden treasures of earth and they will come out and follow him. (*Hadith* reference # 5 *Muslim.*)
52. He will cure born blind and lepors. (*Hadith* reference # 38 *Tabarani, Fath al-Bari.*)

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[1] The words in brackets are only in *Hadith* # 13.

53. Allah will send with him devils who will speak to people. (*Hadith* reference # 31 *Ahmad, Hakim.*)
54. Accordingly, he will address a villager and ask him if he would take him to be his Lord if he revives his dead parents. The villager would agree to believe in him and two devils will appear before him as his parents and say, "Son, obey him he is your Lord." (*Hadith* reference # 13, *Ibn Majah,* etc.)
55. Also, two angels will accompany Dajjal and they would resemble two Prophets. They will deny him in such a way that it would seem to people that they confirm him; this, to try the people. (*Ahadith* reference # 13 *Ibn Majah,* etc. # 31 *Ahmad,* Hakim, # 33 *Ahmad* etc. # 102 *Majma az-Zawa'id, Awsat Tabarani.*)
56. As for him who confirms him, (he will become a disbeliever and) his past pious deeds will become null and void. And, as for him who belies him all his past sins will be forgiven. (*Ahadith* reference # 17 Hakim, etc. # 38 *Tabarani, Fath al-Bari.*)
57. One of his great trials will be that those who obey him will (be seen to) receive rain from clouds on the command of Dajjal and on his command their lands will grow produce. Their livestock shall become much well-grown and the udders of the cattle will be full. But those who do not obey him will face drought and all their animals will die. (*Ahadith* reference # 5 *Muslim,* etc. # 13 *Ibn Majah,* etc.)
58. In short, apart from those who toe his line everyone will be in difficulty. (*Hadith* reference # 31 Ahmad, Hakim.)
59. And no one, except Isa عليه السلام, will be able to kill him. (*Ahadith* reference # 28 *Al-Jami' al-Saghir* by Suyuti, *Abu Dawood, Tiyalsi,* # 29 *Ahmad* etc.)

60. He will have with him (in the shape of rivers and valleys) a paradise and a fire but, in reality, his paradise will be fire and fire paradise. (*Ahadith* reference # 13 *Ibn Majah* etc. # 35 *Ahmad* etc. # 36 *Hakim* etc. # 39 Ibn Abu Shaybah, Ibn Asakir, Kanz al-Ummal.)
61. He who falls in his fire will be assured of reward and recompense and his sins will be forgiven. (*Hadith* reference # 39 Ibn Abu Shaybah, Ibn Asakir, etc.)
62. And he who recites against Dajjal the initial (ten) verses of surah Al-Kahf will be safe from his mischief and even if Dajjal puts him in his fire, that would be cool for him. (*Ahadith* reference # 5 *Muslim*, etc. # 13 *Ibn Majah*, etc.)
63. Dajjal will sever a (believing) young man into two pieces with a sword (or saw) and will then call him, so (with the leave of Allah) he will become alive. (*Ahadith* reference # 5 *Muslim*, etc. # 13 *Ibn Majah* etc. # 31 *Ahmad Hakim*.)
64. Then Dajjal will ask him, "Who is your Lord", and he will say, "My Lord is Allah and you are the enemy of Allah, Dajjal. I am convinced today better than before that you are Dajjal." (*Hadith* reference # 13 *Ibn Majah*.)
65. Apart from this man, Dajjal will not be given ability to kill and revive anyone else. (*Hadith* reference # 31 *Hakim, Ahmad*.)
66. His trial will last 40 days, first of these days will be equal to a year, second equal to a month, third equal to a week and the rest will be of normal length. (*Ahadith* reference # 5 *Muslim*, etc. # 31 *Ahmad, Hakim*.)
67. During that period three cities of the Muslims will be such that one of them will be situated at the confluence of two oceans, the other at Heerah (Iraq) and the third in Syria. He will defeat the people of the east and will come first to the city at the meeting point of two oceans. (*Hadith* reference # 16 *Ahmad*, etc.)

68. The people (of the city[1]) will be divided into three sections. (*Ahadith* reference # 16 *Ahmad*, # 75 *Ibn Abu Shaybah, al-Dur al-Manthur*.)
69. One group (will remain there and) follow Dajjal and another will go away to a village. (*Ahadith* reference # 16 *Ahmad*, # 75 *Ibn Abu Shaybah*, etc.)
70. And one group will migrate to a nearby city.[2] Then Dajjal will come to this nearby city and there too people will divide in this way into 3 groups and the third group will migrate to the nearby city to the western side of Syria. (*Hadith* reference # 16.)
71. Finally, the Believers will gather in Jordan[4] and Bayt al-Maqdis. (*Ahadith* reference # 13 Ibn Majah etc. # 17 Hakim, # 36 Hakim.)
72. And Dajjal will go to (a city of Palestine) in Syria (which will be at the gate of Ludd). (*Ahadith* reference # 33 *Ahmad*, Ibn Abu Shaybah, *al-Dur al-Manthur*, # 68 Jami' Mu'mar bin Rashid, al-Dur al-Manthur.)
73. And Muslims will converge towards the dyke known as *Afeeq*. Here, they will send their livestock to graze but all of them will perish.[5] (*Hadith* reference # 16 *Ahmad*.)

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[1] Words within paranthesis are found only in Hadith # 16 and the other words in both # 16 and # 75.

[2] Words within brackets appear only in # 16 while the remaining words in both # 16 and # 75.

[3] Ibn Mas'ood's athar (*Hadith* # 75) says that the third group will go to the shores of Euphrates and wage war against Dajjal-Ibn Abu Shaybah, etc.

[4] Ibn Mas'ood's *Hadith* mawqoof # 75 says that they will collect in the settlements of Syria (Ibn Abu Shaybah) Qatadah's athar (*Hadith* # 113) says that they will gather in Syria. (Nu'aym bin Hammad, al-Hadi) It must be remembered that originally Syria included Jordan and Bayt al-Maqdis as we have explained in a footnote in Part 2. Hence, there is no contradiction in the *Ahadith*.

[5] Besides, we read in the *Hadith mawqoof* # 75 of Ibn Mas'ood that after assembling in the settlements of Syria, the Muslims will send a division of their army to reconnoitre Dajjal's position one of their men will ride a brownish or striped horse but the whole division will be martyred, not one of them will survive

74. Eventually, the Muslims will be beseiged on a mountain (of Bayt al-Maqdis). (*Ahadith* reference # 20 Hakim, # 68 Jami' Mu'mar, al-Dural-Manthur.)
75. by the name *Jabl al-Dukhan*. (*Hadith* reference # 31 Ahmad, Hakim.)
76. And Dajjal will (encamp at the foot of the mountain and) surround (a group of) the Muslims. (*Ahadith* reference # 20 *Hakim*, # 31 *Ahmad*, Hakim, # 68 Jamis' Mu'mar, *al-Dur al-Manthur*, # 115 *al-Hadi*, Abu Nu'aym.)
77. It will be a severe seige, (*Hadith* reference # 31 *Ahmad, Hakim*.)
78. because of which the Muslims will face great difficulty (and poverty and hunger)[1], (*Ahadith* reference # 16 *Ahmad* etc. # 17 *Hakim* etc. # 31 *Ahmad, Hakim*, #115 al-Hadi, *Kitab al-Fitan* by Abu Nu'aym # 16 *Ahmad* etc. # 115 *al-Hadi*, Abu Nu'aym.)
79. to such an extent that some people will burn the fiber of their bows and eat it. (*Ahadith* reference # 16 *Ahmad*, etc. # 115 *al-Hadi*, Abu Nu'aym.)
80. Dajjal will appear for the last time in Jordan at the dyke *Afeeq* and at that time whoever believes in Allah and the last day will be present in the valley Jordan. He will kill one-third of the Muslims, defeat one-third and only one-third Muslims will survive. (*Hadith* reference # 36 Hakim.)
81. (When the seige prolongs) the Ameer of the Muslims will[2] tell them," (for whom do we wait now) wage war against this rebel (so that you get one thing out of it, martyrdom or victory). Hence, all of them will make a firm resolve that they would wage war against Dajjal when morning comes (after the *Fajr* prayers). (*Ahadith* reference # 20 Hakim, # 36 Hakim etc. # 68 Mu'mar etc.)

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[1] The words in the paranthesis appear only in *Hadith* # 16 and # 115.

[2] That is, Imam Mahdi because as we will see and as we have seen he alone will be the ameer of the Muslims at that itme.

Descent of Isa عليه السلام

82. That night will be very dark, (*Hadith* reference # 68 *Mu'mar*, etc.)
83. and people will be making preparations for war, (*Hadith* reference # 7 *Muslim*.)
84. when someone's voice will be heard in the darkness in the morning ("Redresser of your grievances has come!")[1] People will say in surprise "This is the voice of a satiated person."[2] (*Ahadith* reference # 16 *Ahmad*, # 115 *Al-Hadi*, AbuNu'aym.)
85. In short, Sayyidina Isa عليه السلام will descend (at the time of *Fajr* prayers). (*Ahadith* reference # 1 to 116 (except 72, 74, 86 to 91 and P-8 which are about his ascent to heaven).
86. At the time of descent, he will have placed both his hands on the shoulders of two angels.[3] (*Hadith* reference# 5 *Muslim*.)

Features of Isa عليه السلام

87. He will resemble the well-known companion, Urwah bin Mas'ood رضي الله عنه[4]. (*Ahadith* reference # 6 *Muslim, Ahmad, Hakim*, etc. # 97 *al-Dur al-Manthur*, Ibn Jarir.)
88. He will of medium height and built, red and white complexioned. (*Ahadith* reference # 10 *Abu Dawood*, Ibn Abu Shaybah, *Ahmad*, Ibn Hibban, Ibn Jarir. # 15 *Ahmad*.)

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[1] The words in brackets are in *Hadith* # 16 only.

[2] The *athar* of Ka'b Ahbar (*Hadith* # 115) says "People will turn their glances and they will see Isa عليه السلام." Nu'aym bin Hammad, *al-Hadi* (Suyuti).

[3] The *athar* of Ka'b Ahbar (*Hadith* # 114) tells us, "A cloud would carry him and his two hands would be on the shoulders of two angels." *Tareekh Dimishq*, Ibn Asakir.

[4] Besides, the *athar* of Ibn Zayd (Hadi # 97) says also that he would be of mature age at that time as Allah has said:

ويكلم الناس في المهد وكهلا

{And he shall speak to the people from the cradle and (later) when of (mature) age. (*Aal-Imran* 3:46)}

89. His hair will be (down to his shoulders) straight[1] and clean and bright as they are after bath. (*Ahadith* reference # 10 *Abu Dawood* etc. with footnote from *Bukhari* # 15 *Ahmad.*)
90. When he would bow down his head, drops would trickle (or seem trickle)[2] as if they were pearls. (*Ahadith* reference # 5 Muslim, etc. # 15, # 107 *al-Hadi,* Abu Amr. # 114 *Tareekh Dimishq.*)
91. An armour on the body, (*Hadith* reference # 68 Mu'mar, etc.)
92. and a pair of light yellow coloured garments.[3] (*Ahadith* reference # 5 *Muslim,* etc. # 10 *Abu Dawood,* # 15 *Ahmad.*)
93. The people among whom he will descend will be the most righteous people of that period, made up of 800 men and 400 women. (*Hadith* reference # 69 Daylami)
94. He introduced himself when they asked about him, (*Hadith* reference # 68 Mu'mar,)
95. and he found out their sentiments and views about jihad against Dajjal. (*Ahadith* reference # 31 *Ahmad,* Hakim, # 68 *al-Dur al-Manthur,* Mu'mar.)
96. At that time Imam Mahdi will be the *ameer* of Muslims, (*Ahadith* reference # 6 with footnotes. # 104 *al-Hadi,* akhbar al-Mahdi, # 105 *al-Hadi,* Abu Amr, # 112, *al-Hadi,* Abu Nu'aym.)

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[1] A *Hadith* in *Saheeh Muslim* Kitab al-Iman says عيسى جعد مربوع Isa's hair will be curly, but in most *Ahadith* we are told that they will be straight (سبط). Allamah Nawavi explains this thus: Where it is said that they are straight (سبط) it means that they are not very entangled it means that they are not very straight either. In short, his hair will be somewhat curly, not very entangled and not very straight. (Sharah Nawavi, with *Saheeh Muslim* V-1 P-94.)

[2] Both versions are found and the words within paranthesis are found in *Hadith* # 15 and 107.

[3] It is stated in the *athar* of Ka'b Ahbar رحمة الله عليه (*Hadith* # 114) that the pair of garments will be soft, comprising a sheet and a wrapper round the waist down. *Tareekh Dimishq,* Ibn Asakir.

97. Who would have appeared before the descent of Isa عليه السّلام. (*Ahadith* reference # 27 *Nasa'i, AbuNu'aym, Hakim, Kanz al-Ummal,* # 66 *Mishkat,* Razeen, # 112 *al-Hadi* (Suyuti), Abu Nu'aym.)

Place And Time of Descent And Imam Mahdi

98. Sayyidina Isa عليه السّلام will descend near a white minaret in eastern side of Damascus (or in Bayt al-Maqdis[①] near Imam Mahdi). (*Ahadith* reference # 5 *Muslim,* etc. with footnotes, # 30 *Tabarani,* Ibn Asakir, al-Mukhtarah. # 105 *al-Hadi,* Abu Amr. # 110 *al-Hadi,* Nu'aym bin Hammad.)
99. At that moment, Imam (Mahdi) would have stepped forward to lead the *Fajr* prayers; (*Ahadith* reference # 13 *Ibn Majah,* # 107 *al-Hadi,* Abu Amr, # 115 *al-Hadi,* Abu Nu'aym.)
100. and the *iqamah* for the prayer would have been called. (*Ahadith* reference # 7 *Muslim,* # 13 *Ibn Majah,* # 115 *al-Hadi,* Abu Nu'aym.)
101. Imam (Mahdi) will request Sayyidina Isa عليه السّلام to lead the prayers but he will decline. (*Ahadith* reference # 3 *Muslim, Ahmad.* # 13 *Ibn Majah,* # 16 *Ahmad,* # 31 Ahmad, Hakim, # 104 *al-Hadi, akhbar al-Mahdi* (by Abu Nu'aym), # 105 *al-Hadi, Sunan Abu Amr,* # 106 Abu Ya'la, # 107 Suyuti, Abu Amr.)

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① Only *Hadith* # 105 mentions Bayt al-Maqdis, and # 5, 30, 45 stress that the descent will be in Damascus near the white minaret to the eastern side. It is possible that he may descend here from the heaven but in the last part of the night he might come over to the Muslims surrounded in Bayt al-Maqdis where Imam Mahdi will also be present. This is supported by many other *Ahadith* too but this is not the proper opportunity to go into its details. It is stated in *Hadith* # 110 that the descent will be near Imam Mahdi but name of the place is not mentioned. The *athar* of Ka'b Ahbar says (*Hadith* 114) that the descent will take place on the eastern door of Damascus near Sa'edayn. *Tareekh Dimishq,* Ibn Asakir.

102. And he will say "(It is the honour of this ummah that) some of them are *ameer* over some others. (*Ahadith* reference # 3 *Muslim*, # 16 *Ahmad*, # 104 Suyuti, Abu Nu'aym, # 105 Suyuti, Abu Amr, # 106 Abu Ya'la.)
103. When Imam (Mahdi) would begin to step back, he would (place his hand on his back and say, "You alone lead the prayers." (*Ahadith* reference # 13 *Ibn Majah*, # 31 *Ahmad*, *Hakim*.)
104. because the *iqamah* of this prayer is called for you." (*Ahadith* reference # 13 *Ibn Majah*, # 107 *al-Hadi*, Abu Amr, # 115 *al-Hadi*, Abu Nu'aym.)
105. Hence, Imam Mahdi will lead that prayer himself. (*Ahadith* reference # 2 *Bukhari*, *Muslim* with footnotes, # 13 *Ibn Majah*, # 16 *Ahmad*, # 115 *al-Hadi*, Abu Nu'aym.)
106. and Isa عليه السلام too will offer the prayer under his leadership. (*Ahadith* reference # 41 *Kanz al-Ummal*, Abu Nu'aym, # 107 *al-Hadi*, Abu Amr, # 110 *al-Hadi*, Nu'aym bin Hammad, # 114 *al-Hadi* Ibn Abu Shaybah.)
107. Then on getting up from *ruku'*, he will say after *Samee' Allahu liman Hamidah*:[1] قتل الله الدجال واظهر المؤمنين (*Ahadith* reference # 24 Ibn Hibban, Majma' az-Zawa'id, Sa'ayah *Sharah Waqayah*.)

War with Dajjal

108. In short, after having prayed the Fajr, Sayyidina Isa عليه السلام will get the doors opened behind which will be Dajjal and with him 70,000 armed Jews. (*Hadith* reference # 13 *Ibn Majah*.)
109. He will gesture with his hand, "Move away from between me and Dajjal." (*Hadith* reference # 36 Hakim, Ibn Asakir.)

[1] See footnote to *Hadith* # 24 Part 2, (Mawlana Muhammad Rafee')

110. Immediately on seeing Isa عليه السلام, Dajjal will begin to dissolve as salt dissolves in water (or as pewter and fat melt). (*Ahadith* reference # 7 *Muslim*, # 13 *Ibn Majah*, # 14 *Ahmad*, # 16 *Ahmad*, # 31 *Ahmad*, # 31 *Ahmad*, *Hakim*, # 34 Ibn Abu Shaybah, *Kanz al-Ummal*, # 36 Hakim, Ibn Asakir, # 68 Mu'mar.)
111. Every disbeliever will die on whom the breath of Isa عليه السلام reaches and his exhaled breath will reach as far as his eyesight does. (*Hadith* reference # 5 *Muslim*.)
112. The Muslims will descend the mountain and thrust themselves on the forces of Dajjal and the Jews will be so overawed that even a strong Jew will not be able to raise the sword. (*Hadith* reference # 68 Mu'mar etc.)
113. In short, there would be war. (*Hadith* reference # 21 Hakim, al-Dural-Manthur)
114. and Dajjal would flee. (*Hadith* reference # 13 *Ibn Majah*.)

The Killing of Dajjal And Muslim Victory

115. Sayyidina Isa عليه السلام will chase him, (*Ahadith* reference # 5 *Muslim* etc. # 6 *Muslim*, *Ahmad*, *Hakim*, etc. # 31 *Ahmad*, Hakim.)
116. and he will say, "One hit from me is decreed for you and you cannot escape it." (*Hadith* reference # 13 Ibn Majah.)
117. At that time, he will have two soft swords and a weapon with him, (*Ahadith* reference # 7 *Muslim*, # 14 *Ahmad*, # 16 *Ahmad*.)
118. with which he will slay Dajjal (at the gate Ludd[1]). (*Ahadith* reference # 5 to # 7, # 10 *Abu Dawood*, # 11 *Tirmizi*, *Ahmad*, # 13, # 16 *Ahmad*, # 20 Hakim, # 31, # 33 *Ahmad*, Ibn Abu Shaybah, # 34 Ibn Abu Shaybah, *Kanz al-Ummal*, # 38 *Tabarani*, *Fath al-Bari*, # 55 *al-Isha'ah*, # 65 *al-Dur al-Manthur*, # 75 Ibn Jarir, # 97 al-Dur al-Manthur, Ibn Jarir, # 100 al-Dural-Manthur, # 108 Hakim, *al-Hadi*, # 109 *al-Hadi*, Tafseer Ibn Abu Hatim.)

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[1] Ludd is a place in Palestine pin pointed through authentic *Ahadith* and is currently occupied by the so-called Israili government and used as air port. (Mawlana Muhammad Rafee').

119. The valley named Afeeq will be nearby. (*Hadith* reference # 35 Ibn Abu Shaybah.)
120. The weapon will hit him on his chest right in the centre. (*Hdith* reference # 16 *Ahmad*.)
121. And Isa عليه السلام will show his blood on the weapon to the Muslims. (*Hadith* reference # 7 *Muslim*.)
122. Finally the associates of Dajjal (the Jews) will be defeated. (*Ahadith* reference # 13 *Ibn Majah*, # 16 *Ahmad*, # 17 Hakim, # 20 Hakim, # 31 Ahmad, Hakim, # 34 *Muslim*, Ibn Abu Shaybah, *Kanz al-Ummal*.)
123. And Muslims will kill them (picking them one by one). (*Ahadith* reference # 13 *Ibn Majah*, # 31 *Ahmad*, Hakim, # 34 Ibn Abu Shaybah, # 36 Hakim, *Kanz al-Ummal*.)
124. Nothing would give refuge to any Jew, (*Ahadith* reference # 13 *Ibn Majah*, # 16 *Ahmad* etc.)
125. and even trees and rocks will speak out, "Here, (behind us) the infidel (Jew) lies (hidden). (come slay him). (*Ahadith* reference # 13 *Ibn Majah*, # 14 *Ahmad*, # 16 *Ahmad*, # 17 *Hakim*, # 31 *Ahmad*, *Hakim*, # 34 *Muslim*, Ibn Abu Shaybah.)
126. All the remaining People of the Book will believe in him. (*Ahadith* reference # 1 *Bukhari*, *Muslim*, *Ahmad*, # 4 *Ahmad*, # 76 *al-Dur al-Manthur*, Hakim, to # 78 Ibn Jarir etc. # 80 *al-Dur al-Manthur*. Ibn al-Munzir, # 81 Abdur Razzaq, Abd bin Humayd, *al-Dur al-Manthur*, # 82 to # 84 Ibn Jarir, # 85 al-Dur al-Manthur Ibn Abi Hatim, # 100 *al-Dur al-Manthur*.)
127. Isa عليه السلام (and the Muslims) will kill swine (and break the cross[1]). (*Ahadith* reference # 1 *Bukhari*, *Muslim*, *Ahmad*, # 4 *Ahmad*, # 10 *Abu Dawood*, # 12 *Ibn Majah*, # 15 *Ahmad*, # 36 Hakim, *Kanz al-Ummal*, # 67 *al-Dur al-Manthur*, *al-Tabarani*.)

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[1] That is, eliminate Christianity.

128. Then people from the surrounding areas will come to him, they will be the ones who will have saved themselves from (the treachery of) Dajjal, and he will give them glad tidings of high ranks in Paradise. (*Hadith* reference # 5 *Muslim*, etc.)
129. Then people will return to their respective native lands. (*Hadith* reference # 14 *Ahmad*.)
130. A group of Muslims will remain at his service and in his company. (*Ahadith* reference # 40 *al-Dur al-Manthur*, *al-Hakeem*, *Tirmizi*.)
131. Isa عليه السلام[①] will go to Fajj al-Rawha and proceed for Hajj or Umrah (or both[②]) from there, (*Ahadith* reference # 4 *Muslim*, *Ahmad*, Hakim, # 70 Ibn Asakir, *Kanz al-Ummal*.)
132. and he will present salutation at the Rawdah of the Messenger of Allah ﷺ who will give him a reply. (*Ahadith* reference # 4 Hakim, # 62 Majma' az-Zawa'id, *Rooh al-Ma'ani* against Allah's words. وخاتم النبين)

Yajooj And Majooj

133. People would be living peacefully when the wall of Yajooj and Majooj will collapse, (*Hadith* reference # 108 Hakim, Suyuti in al-Hadi.)
134. and Yajooj and Majooj will emerge. (*Ahadith* reference # 5 *Muslim*, etc. # 8 *Muslim*, *Abu Dawood*, *Tirmizi*, *Ibn Majah* and the verse of Qur'an in the footnote to *Hadith* # 8, # 23 *Tabarani*, *Hakim*, # 36 *Hakim*, *Ibn Asakir*, # 75 *Ibn Abu Shaybah*, # 5 *Muslim*, etc.)
135. Allah will command Isa عليه السلام to collect the Muslims towards Mount Toor because they will not be able to confront Yajooj and Majooj. (*Hadith* reference # 5 *Muslim*, etc.)

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① It could not be determined whether this happened before Yajooj Majooj or after that and the same applies to the next event (Mawlana Muhammad Rafee').

② This word is found only in *Hadith* # 4.

136. Yajooj and Majooj will come out in such large numbers and at such fast speed that they would seem to be sloping down from every height. (*Ahadith* reference # 5 *Muslim*, etc. # 14 *Ahmad*.)
137. They will trample underfoot cities, ruin and destroy all land (wherever they go[1]), and drink till empty every water they pass by. (*Ahasdith* reference # 14 *Ahmad*, etc. # 75 Ibn Abu Shaybah, etc. # 108 Hakim, al-Hadi.)
138. Their first men when they pass over Buhayrah (Tibriya) they will drink all its water and when their last men come there they will say on seeing it "There was (trace of) water over here sometimes." (*Ahadith* reference # 5 *Muslim*, etc. # 36 *Hakim, Ibn Asakir*.)
139. The Yajooj and Majooj will say, after all, "We have overcome the people of earth. Come, we will now fight the dwellers of the heavens." (*Hadith* reference # 36 Hakim, Ibn Asakir.)
140. At that time, Isa عليه السلام and those with him will be surrounded and because of scarcity of food people will find the head of an ox better than a hundred dinars. (*Hadith* reference # 5 *Muslim*, etc.)

Destruction of Yajooj And Majooj

141. On the plaint of the people, Isa عليه السلام will curse Yajooj and Majooj. (*Ahadith* reference # 5 Muslim, etc. # 14 Ahmad.)
142. So, Allah will grow on their necks (and in their ears) a worm (and in their throats a boil), (*Ahadith* reference # 5 *Muslim*, etc. # 36 *Hakim, Ibn Asakir*, # 108 *Hakim*, Suyuti in *al-Hadi*.)
143. which will split their bodies, (*Hadith* reference # 5 *Muslim*.)

[1] Words within paranthesis are only in # 14.

144. and all of them will perish (suddenly). (*Ahadith* reference # 5 *Muslim*, etc. # 14 *Ahmad*, # 36 *Hakim*, *Ibn Asakir*, # 108 *Hakim* Suyuti in *al-Hadi*.)
145. Then, Isa عليه السلام and his companions will come down to the plains[1] but all the ground will be full of the (stickiness and) smell of the corpses of Yajooj and Majooj. (*Ahadith* reference # 5 *Muslim* etc. # 14 *Ahmad*, # 108 *Hakim*, *Suyuti in al-Hadi*.)
146. This will cause difficulty to the Muslims. (*Ahadith* reference # 36 *Hakim*, *Ibn Asakir* # 108 *Hakim*, etc.)
147. So Sayyidina Isa عليه السلام (and his companions) will pray. (*Ahadith* reference # 5 *Muslim* etc. # 108 *Hakim*, etc.)
148. Allah will send (a breeze and) long-necked (large) birds who will carry the corpses and drop them (in the oceans and) where Allah wills. (*Ahadith* reference # 5 *Muslim*, etc. # 36 *Hakim*, *Ibn Asakir*, etc. # 108 *Hakim*, etc.)
149. Then Allah will send rain that will wash the land clean like a mirror, (*Ahadith* reference # 5 Muslim, etc. # 14 Ahmad.)
150. and the land will be full of fruit and blessing to its original condition. (*Hadith* reference # 5 *Muslim*, etc.)

Blessings of Sayyidina Isa عليه السلام

151. His descent (and stay) on earth will be as a just *imam* and fair ruler, (*Ahadith* reference # 1 *Bukhari*, *Muslim*, # 33, *Ahmad*, # 38 *Tabarani*, *Kanz al-Ummal*.)
152. and he will be the Khalifah of the Prophet ﷺ in this *ummah*. (*Hadith* reference # 67 *al-Dur al-Manthur*.)
153. Accordingly, he will himself follow the Qur'an and *Hadith* (and Islamic *Shari'ah*) and get the people to follow them. (*Ahadith* reference # 38 *Tabarani*, etc. # 55 *al-Isha'ah abu Shaykh ibn Hayyan*.)

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[1] From Mount Toor.

154. And he will lead people (in prayers[1]). (*Ahadith* reference # 4 *Ahmad,* # 24 *Ibn Hibban, Bazzar* with footnotes.)
155. His descent will take place in the concluding period of this *Ummah*, (*Ahadith* reference # 18 *Kanz al-Ummal, al-Dur al-Manthur,* # 19 *Ibn Abu Shayban, Hakim, Hakim Tirmizi, al-Dur al-Manthur,* # 27 *Nasa'i, Tareekh Hakim, Abu Na'eem, Ibn Asakir,* etc. # 64 *Kanz al-Ummal, Huliyah Abu Nu'aym,* # 25 *al-Dur al-Manthur, Ibn Jarir,* # 66 Mishkah, Razeen.)
156. and he will live in the world for 40 years after his descent. (*Ahadith* reference # 10 *Abu Dawood, al-Dur al-Manthur,* # 33 *Ahmad,* # 53 *Marqah al-Sa'eed,* # 55 *al-Isha'ah.*)
157. After the first period of Islam, this would be the best of periods for the *ummah*. (*Ahadith* reference # 64 *Kanz al-Ummal, Abu Nu'aym.*)
158. Allah will preserve his Companions from the fire of Hell. (*Ahadith* reference # 9 *Nasa'i, Ahmad, al-Mukhtarah, Awsat Tabarani.*)
159. And those people who join him to protect their religion, they will be the dearest of all in the sight of Allah. (*Ahadith* reference # 52 *Kanz al-Ummal, Nu'aym bin Hammad.*)
160. In that period, all religions of the world will be eliminated except Islam and no disbeliever will remain in the world. (*Ahadith* reference # 10 *Abu Dawood, al-Dur al-Manthur,* # 13 *Ibn Majah,* # 15 *Ahmad,* # 81 *Abdur Razzaq, Abd bin Humayd, al-Dur al-Manthur, Ibn Abu Hatim.*)

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[1] This is explained only in *Hadith* # 4 but it is stated in detail in the *athar* of Abu Hurayrah رضی الله عنه (*Hadith* # 70) that he will lead people in prayers and Friday. It is also stated in the *athar* of *Ibn Asakir, Kanz al-Ummal* and Ka'b Ahbar (*Hadith* # 115) that Imam Mahdi will lead the prayer at the time of descent of Isa علیه السلام but afterwards Sayyidina Isa علیه السلام will continue to lead in prayer. (*Nu'aym bin Hammad, al-Hadi.*)

161. Jihad will be withdrawn.[1] (*Hadith* reference # 1 *Bukhari, Muslim*.)
162. and neither will *khiraj* (tribute) be received, (*Hadith* reference # 4 *Ahmad*.)
163. nor *jizyah* (tax from non-Muslims). (*Ahadith* reference # 10 *Abu Dawood*, # 12 *Ibn Majah*, # 15 *Ahmad*, # 16 *Hakim*, # 67 *al-Dur al-Manthur, Tabarani, Majma' az-Zawa'id*.)
164. He will make wealth and property available to the people so abundantly that no one will take it.[2] (*Ahadith* reference # 1 *Bukhari, Muslim* etc. # 14 *Ahmad*, # 12 *Ibn Majah*.)
165. He will stop collecting *zakah* and *sadaqah*. (*Hadith* reference # 13 *Ibn Majah*, etc.)
166. And people will prefer one prostration to the world and what it contains. (*Hadith* reference # 1 *Bukhari, Muslim*.)
167. Every kind of worldly and religious blessing will descend,[3] (*Hadith* reference # 5 *Muslim*, etc.)
168. and the world will be filled up with peace and security. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 15 *Ahmad*, # 67 *Tabarani*, etc.)
169. For seven years no two people will feel animosity towards each other. (*Ahadith* reference # 6 *Muslim, Ahmad, Kanz al-Ummal, al-Dur al-Manthur*.)

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[1] Because there will not survive any disbeliever against whom it may be waged, and *jizyah* or *khiraj* will not be recovered. (Mawlana Muhammad Rafee')

[2] It is found in the *athar* of Ibn Mas'ood رضي الله عنه (*Hadith* # 51) that people will be independent of others because of him.

[3] It is stated by Abu Hurayrah in his *athar* (*Hadith* # 70) that Isa عليه السلام will increase availability of lawful sustenance (Ibn Asakir, Kanz al-Ummal), meaning that lawful things will be abundant in his times (Mawlana Muhammad Rafee').

170. (Niggardliness,) malice, spite and jealousy will be wiped out from every heart. (*Ahadith* reference # 1, # 2 *Muslim*, etc., # 13 *Ibn Majah*, etc., # 56 *Kanz al-Ummal, Abu Nu'aym.*)
171. No one will die or fall ill for forty years. (*Hadith* reference # 108 Hakim, Suyuti in *al-Hadi.*)
172. Venom of every poisonous animal will be removed. (*Hadith* reference # 13 *Ibn Majah*, etc.)
173. Even snakes (and scorpions) will not harm anyone. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 56 *Kanz al-Ummal, Abu Nu'aym*, # 108 *Hakim, Suyuti.*)
174. Children will play with snakes, (*Hadith* reference # 15 *Ahmad.*)
175. so much so that if a child puts his hand in a snake's mouth then it would not harm him. (*Hadith* reference # 12 *Ibn Majah*, etc.)
176. Wild beasts also will not hurt anyone. (*Ahadith* reference # 13 *Ibn Majah*, etc. # 108 *Hakim, Suyuti* in *al-Hadi*, # 56 *Kanz al-Ummal, Abu Nu'aym.*)
177. A man will pass by a lion but it will not hurt him, (*Hadith* reference # 56 *Kanz al-Ummal, Abu Nu'aym.*)
178. to the extent that a girl will open and examine its teeth and the lion will not hurt her. (*Hadith* reference # 13 *Ibn Majah.*)
179. Camels will move about with lions, leopards with cows and wolves with sheep. (*Hadith* reference # 15 *Ahmad.*)
180. The wolf will stay with sheep as a dog protects the herd. (*Hadith* reference # 13 *Ibn Majah.*)
181. Productivity of earth will multiply to such an extent that if a seed is sown in a solid rock, it will grow. (*Hadith* reference # 56 Kanz al-Ummal, Abu Nu'aym.)

182. Even without the plough, the produce of wheat would multiply seven hundred times, one *mudd* becoming 700 *mudd*. (*Hadith* reference # 108 *Hakim, Suyuti in al-Hadi*.)
183. A pomegranade will grow so huge that a group will eat it and people will get shade under its peel. (*Hadith* reference # 5 *Muslim*.)
184. There will be so much blessing in milk that a milk-yielding she-camel will give milk enough for a very large group, a cow for a whole tribe and a goat for a whole community. (*Hadith* reference # 5 *Muslim*, etc.)
185. In short, life will be very pleasant after the descent of Isa عليه السلام. (*Hadith* reference # 56 *Kanz al-Ummal, Abu Nu'aym*.)

Marriage And Children of Isa عليه السلام

186. (After descent[1]) Sayyidina Isa عليه السلام will marry in this world, (*Ahadith* reference # 58 *Mishkah, Ibn al-Jawzi, Kanz al-Ummal*, # 63 *Fath al-Bari, Nu'aym bin Hammad*, # 101 *al-Khitat by Maqrizi*.)
187. and he will also have children. (*Ahadith* reference # 58 *Mishkah, Ibn Al-Jawzi, Kanz al-Ummal*, # 101 *al-Khitat, Maqrizi*.)
188. He will live in the world for nineteen years (after his marriage[2]). (*Hadith* reference # 63 *Fath al-Bari, Nu'aym bin Hammad*.)

This is explicit only in *Hadith* # 58.

It is stated in *Hadith marfoo'* # 101 that this marriage will take place ith a woman of the tribe Juzam of Prophet Shu'ayb عليه السلام. Allamah laqrizi has narrated this *Hadith* in *Al-Khitat* without reference to ansmission.

It is not stated in detail in this *Hadith*; however, it is apparent from the ords of the *Hadith* that the nineteen years are after marriage. This is also ipported by *Hadith* # 10, 33, 53 and 55. (Mawlana Muhammad Rafee'.)

His Death And Successor

189. Then Sayyidina Isa عليه السلام will die. (*Ahadith* reference # 10 *Abu Dawood*, # 15 *Ahmad*, # 55 *al-Isha'ah (Barzanji)*, # 57 *Ibn Jarir*, *al-Dur al-Manthur*, # 76 *Hakim* upto # 78 *al-Dur al-Manthur*, *Ibn Jarir* with reference to a verse of the Qur'an, # 84 *Ibn Jarir*, # 85 *Ibn Abu hatim*, *al-Dur al-Manthur*.)
190. And the Muslims will offer the funeral prayer (and bury him[1]). (*Ahadith* reference # 10 *Abu Dawood*, etc. # 15 *Ahmad*.)
191. The people will obey the instructions of Sayyidina Isa عليه السلام and appoint as Khalifah a man of the tribe Banu Tameem by the name Muq'ad. (*Hadith* reference # 55 *al-Isha'ah* (*Barzanji*)
192. Then Muq'ad will also die. (*Hadith* reference # 55 *al-Isha'ah* (by *Barzanji*)

Different Signs of the Last Hour

193. And, if anyone's mare delivers a young after that then the opportunity to ride it will not arise till the Last Hour.[1] (*Ahadith* reference # 39 *Ibn Abu Shaybah*, *Ibn Asakir*, *Kanz al-Ummal*, # 44 *Nu'aym bin Hammad*, *Kanz al-Ummal*.)

It is stated in the *Hadith Mawqoof* # 26 of Abdullah bin Salam رضى الله عنه at Isa عليه السلام will be burried next to the Messenger of Allah ﷺ (*Tirmizi*). nd the *Hadith Mawqoof* # 59 of Abdullah bin Salam رضى الله عنه tells us "Isa in Maryam will be burried next to the Messenger of Allah ﷺ and his two ompanions, and the grave of Isa عليه السلام will be the fourth. (*Bukhari* in his areekh. *Tabarani* as in *al-Dur al-Manthur*).

Perhaps this would be because other forms of conveyance might be lopted and horse-riding would become obsolete. Or, it might mean that it ould not be used for jihad because jihad would be abolished until the Last our. Or, the word Qiyamah in this Hadith might refer to a major sign of the ast Hour, for instance, sun's rising from the west, or the beast of earth, or e smoke, or death of all the Believers. In fact, some of the tokens of the ast Hour are referred to in some *Ahadith* as *Qiyamah*. (Contd. on next page)

194. There will be three cases of sinking in the land: one in the east,one in the west and one in the Arabian Peninsula. (*Ahadith* reference # 8 *Muslim, Abu Dawood, Tirmizi, Ibn Majah,* # 23 *Tabarani, Hakim, Ibn Mardawiyah, Kanz al-Ummal.*)
195. A peculiar smoke will be seen and it will cover people. (*Ahadith* reference # 8 *Muslim, Abu Dawood,* etc. together with verses of Qur'an # 23 *Tabarani, Hakim.*)
196. It will cause in the Believers a slight feverish condition but the heads of the disbelievers will become as though they were roasted on fire. (Footnote to *Hadith* # 8 reference *Tafseer Ibn Jarir marfoo'* as well as *mawqoof.*)

Sun Rise from the West

197. One of the tokens of the Last Hour will be that one day the sun will rise from the west instead of the east. (*Ahadith* reference # 8 *Muslim,* etc. # 23 *Tabarani, Hakim, Ibn Mardawiyah,* # 108 *Hakim, Suyuti* in *al-Hadi.*)
198. Immediately on seeing this phenomenon, all the unbelievers will profess belief but their profession will not be accepted and the repentance of the sinful Muslims will also not be approved. (Footnote to *Hadith* # 8 in reference to *Bukhari* and verses of the Qur'an.)

Beast of the Earth

199. And a beast[①] will emerge from the earth. (*Ahadith* reference # 8 *Muslim* etc. # 23 *Tabarani, Hakim, Ibn Mardawiyah.*)

(Contd. from P-178) ...We have described this under the head "Why Does There Seem to be a Contradiction." It is necessary to throw light on this subject because it seems from other narratives that the Last Hour will come at least 120 years after the death of Sayyidina Isa عليه السلام. For instance, the *athar* of 'Abdullah bin Amr bin al-Aas رضي الله عنه (*Hadith* # 54) tells us "For 120 years after the death of Isa عليه السلام before the Last Hour, the Arabs would be involved in idolatory and polytheism." However, according to *Allamah Barzanji* and *Fath al-Bari,* Amr bin al-Aas has said, "People will live for 120 years in the world after sun's rising in the west and then the Last Hour will come. (See the Arabic version Halabi edition.)

① Meaning *daabbah al-ard.*

200. which will speak to the people. (The verses of the Qur'an as per footnote to *Hadith* # 8.)

The Fire of Yaman

201. Then a fire will rage from Yaman (the depths of Aden) which will push people towards the *Mahshar*[1] (Syria). (*Ahadith* reference # 8 *Muslim, Abu Dawood, Tirmizi, Ibn Majah* with footnote, # 23 *Tabarani, Hakim, Ibn Mardawiya,* # 37 *Tafseer Ibn Jarir, al-Dur al-Manthur.*)
202. It will assemble all the Believers in Syria. (Footnote to *Hadith* # 8: *Ahmad, Nasa'i, Abu Dawood, Tirmizi, Hakim.*)
203. Even before 30 years have elapsed since the death of Muq'ad, the Qur'an would be raised away from the chests of people and covers of the *Mashaf* (copies). (*Hadith* reference # 55 *al-Isha'ah.*)
204. The mountains will move away from their centre and then souls will be extracted. (*Hadith* reference # 17 *Hakim.*)

Death of Believers And the Last Hour

205. A (pleasant[2]) breeze will blow and take away the souls of the Believers and no Believer will survive on earth. (*Ahadith* reference # 5 *Muslim,* etc. # 116 *al-Hadi (Suyuti), Nu'aym bin Hammad.*)
206. Then only the worst people[3] will live on earth, (*Hadith* reference # 5 *Muslim,* etc.)
207. and they will have sexual intercourse as asses do.[4] (*Hadith* reference # 5 *Muslim,* etc.)

Mahshar is *gathering place*.

This word is found only in *Hadith* # 5.

It is stated in the *athar* of Ka'b bin Ahbar (*Hadith* # 116) that these :ople would know no religion or sunnah. They will live for a hundred years 'ter the death of the Believers, and the Last Hour will come on them.

Meaning openly, in public and this is explicit in *Hadith* # 116 *Mawqoof* 1 Ka'b Ahbar.

208. The mountains would be racked up and the earth would be spread like leather and straightened. After that, the condition of the Last Hour would be like that of a pregnant cow whose owners would wait day and night, not knowing when it would deliver the young. (*Hadith* reference # 14 *Ahmad*.)
209. Finally, the Last Hour will come on those very worst of men.[①] (*Ahadith* reference # 5 *Muslim*, etc. # 116 *Suyuti, Nu'aym bin Hammad*.)

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Another *Hadith* of Muslim says:

لا تقوم الساعة على احد يقول الله الله.

"The Last Hour will not come on one who says Allah, Allah." (V-1, P-84)

Also, a *Hadith marfoo' saheeh*

لا تقوم الساعة الاعلى شرار الناس.

"The Last Hour will not come except on the worst of people." (V-2 P-402)

How will the Last Hour come? This is described in the Qur'an and the *Ahadith* of the Prophet ﷺ under different headings. However, the *Ahadith* narrated in Part 2 do not have this description. Therefore, we conclude our list over here.

وآخر دعوانا ان الحمد لله رب العلمين. ولا حول ولا قوّة
إلا بالله العلى العظيم والصلوٰة والسّلام على افضل النبيّين وخاتم
المرسلين وعلى آله وصحبه اجمعين. ونسأالشاعة بوالدين.

And our last call is that all praise belongs to Allah, Lord of the worlds. And there is no might and no power except with Allah, the High, the Great. And, may blessings and peace be on the most excellent of Prophets and the seal of Messengers and on his family and companions all of them.

And we ask Allah for his intercession of the day of Judgement.

Muhammad Rafee' Usmani.
(May Allah forgive him.)
Dar al-Ifra, Dar ul-Uloom, Karachi.
20 Safar 1393.

GLOSSARY

talbiyah:	literally, *to wait for standing orders*. In pilgrimage to recite *labayk Allahuma labayk* (Present Allah I am Present...) (to the end).
Hadith: (pl: *Ahadith*)	tradition. Prophet's ﷺ saying, action, practice or silent approval of another's action or practice.
hadith mursal:	a *Hadith* whose chain of authorities does not go further than the second generation after the Prophet ﷺ.
hadith matrook:	a *Hadith* whose narrator is accused of lying; hence, the *Hadith* is disregarded.
hasan:	a good tradition.
shaz:	an irregular *Hadith*.
saheeh:	a sound *Hadith*.
da'eef:	a weak *Hadith*.
qudsee:	what Allah has told the Prophet ﷺ by inspiration or dream, or in sleep and he has used his own words to narrate it.
matrook:	a disregarded *Hadith*.
mutawatir:	an undoubted *Hadith*.
marfoo':	a *Hadith* traceable to the Prophet ﷺ.
mawdoo':	an invented *Hadith*.
mawqoof:	related or performed by one companion and not connected to the Prophet ﷺ.
jihad:	to fight in the cause of Allah.
kharaj:	tribute or tax on land.
Hajj:	the pilgrimage to Makkah.
Umrah:	the lesser pilgrimage (optional).
salam:	as-salaam 'alaykum (peace be on you!) the greetings, the reply for which is wa 'alaykum as-salaam.
taba'een:	successors of the Companions, the second generation.
jizyah:	a tax imposed by Islam on non- Muslims who have a revealed Book when they are under Muslim rule.
azan:	call to prayer.
iqamah:	call before the congregation.
zakah:	a fixed proportion (2.5%) of wealth of every eligible Muslim to be paid to the poor and needy in the Muslim community.

kalimah shahadah: the words of testimony which mean: I testify that there is no God but Allah and I testify that Muhammad is His slave and His Messenger.

ruku': bowing posture.

sajdah: prostration.

raka'ah: unit of prayer. (pl: raka'at)

du'a: supplication.

qunoot nazilah: a supplication made on getting up from *ruku'* in the second *raka'ah* of *Fajr* prayers in times of difficulty.

salah al-Khawf: prayer of fear; this prayer is offered in times of anxiety and fear.

iblis: the devil.

Kunyah: the agnomen (consists of Abu or Umm for men and women respectively followed by a name, usually son's or any other).

Zimmi: see ahl uz-Zimmah

ahl-uz-Zimmah: a non-Muslim living under protection of an Islamic government which assures him of security of life and property against a tribute paid by him.

ummah: a people, nation or race.

mashaf: copy of the Qur'an. (pl: *masahif*)

Khalifah: caliph.

Aathar: sayings of the companions or taba'een. (pl: of ر *athar*)

hawariyeen: followers of all Prophets, disciples of Isa عليه السلام. (pl: of *hawariyy*)

ibn: son of.

bin: son of.

bint: daughter of.

salah chast: (also known as salah al-duha) time commences after 1/3 of day has passed of *zawal*.

Sha'ban: the month of divition, the 8th month of Islamic calendar.

Jumadi uth-Thani: the second spring, 4th month of Islamic calendar.

Fajr: the morning prayer.

Zuhr: the afternoon prayer.

'Asr: the evening prayer.

Maghrib: the sunset prayer.

'Isha: the night prayer.

farsakh: league.

mudd: measure.

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